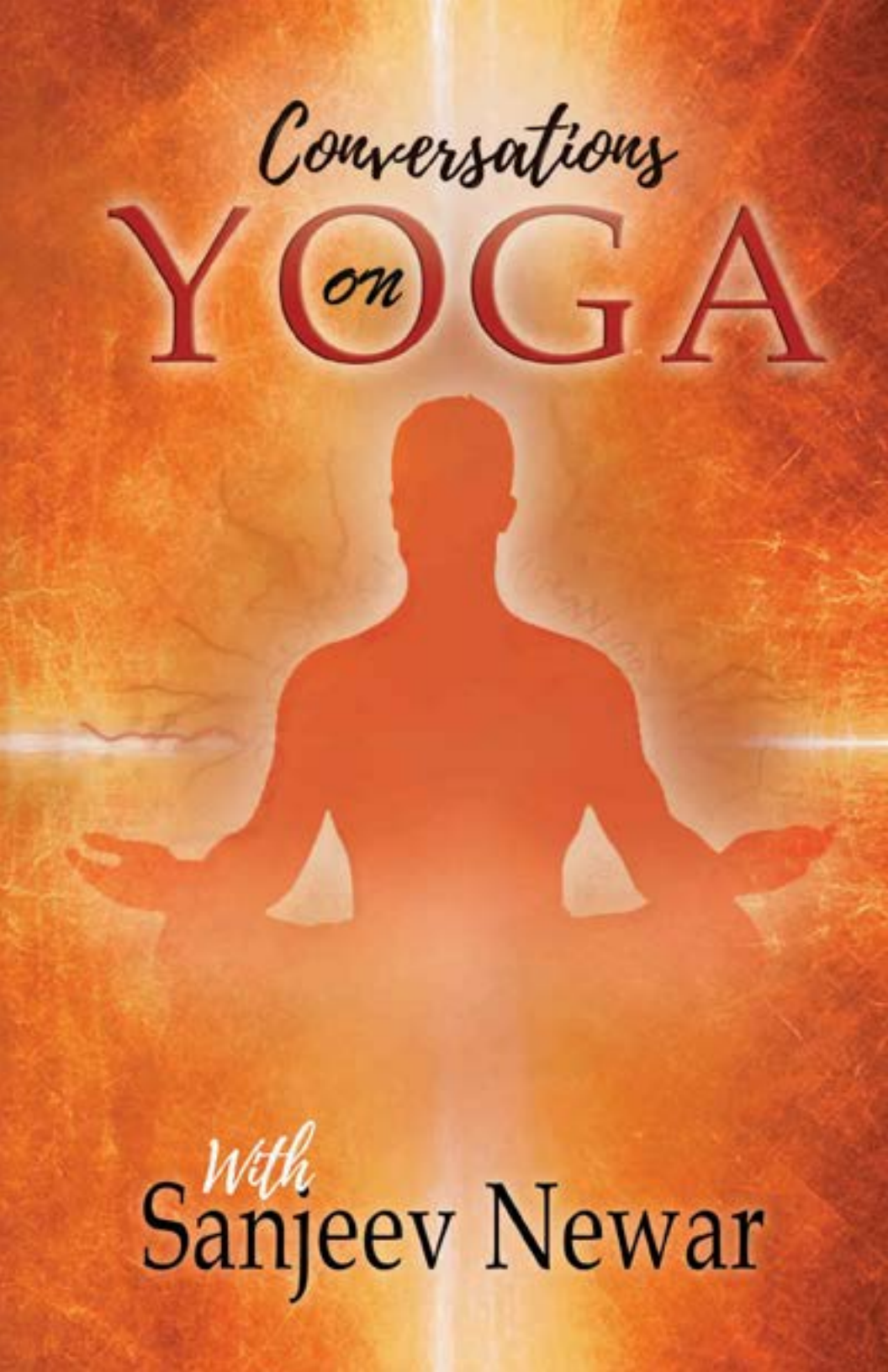
Conversations on YOGA



With Sanjeev Newar

Conversations on YOGA

Conversations on Yoga

Copyright © 2018 by Agniveer

All rights reserved. This publication may not be reproduced, stored in a retrieval system, or transmitted in whole or in part, in any form or by any means, electronic, mechanical, photocopying, recording, or otherwise, without the prior written permission of Agniveer.

For information contact
books@agniveer.com

Book Design and Composition by Ronak Trivedi

First Edition: January 2018

Conversations on YOGA

With Sanjeev Newar

Other Books by Author

The Science of Blissful Living

Essence of Vedas

Questions Only Hinduism Can Answer

Divine Vedas

A Hindu's Fight for Mother Cow

Attacks on Hinduism And its defence forever

Beyond Flesh there lies a human being

Dalits of Hinduism

Practical Guide to Moksha

Preface

Yoga is the perhaps the most glamorous word in Hindu lexicon. It's the in-thing. Be it USA or India; Yoga is cool everywhere. We even have a Yoga Day now.

Yoga is also one of the most confusing subjects. A lot of misconceptions are floating around. Many classify Yoga as Raja Yoga, Hatha Yoga etc.

Such classifications are artificial and defeat the purpose of Yoga - Union. *Real Yoga is all about discovering your true self and uniting it with the Source.* As humans, we have certain tools to achieve this. Like our mind, our body, and our society. Yoga is the framework to use all these tools in harmony to achieve the Union.

Since the Source is all-powerful, this Union must bring you more power. Since the Source is all-intelligent, this Union must bring you more intelligence. Since the Source is optimal, this Union must bring an optimal way of living in you. Since the Source is always in action - keeping everything dynamic - this Union must make you action-oriented.

You can immediately see that certain "types" of Yoga are thus not Yoga in the first place. Anything that weakens, anything that wastes your time in purposeless pursuits, anything that makes your maintenance efforts supersedes your actual actions. These are not Yoga. These are anti-Yoga.

Spending hours in Hatha Yoga practice is not Yoga. Doing sexual acts in the name of Tantra is not Yoga. Beer Yoga, Couple Yoga, Hot Yoga, and every other fad are not Yoga.

This book is for serious practitioners of Yoga. It answers a large

number of topics and questions Sadhaks have asked on different aspects of Yoga. Both beginners and advanced practitioners can benefit immensely from this book that answers several questions not answered anywhere. You will also be surprised to find unexpected answers of many questions.

The source of these answers is - *Vedas, Gita, Yog Sutras - the sources that current Yogic schools have currently forgotten.* These are the sources from which entire framework of Yoga has been developed. Vedas are the primary source and rest form elaboration of certain aspects of Yoga. The language of these texts is cryptic and requires *Samadhi and Karma* to decrypt. This is not an easy process and hence ignored in the modern era. Yet, the fact remains that any attempt to understand Yoga without this foundation is bound to lead to anti-Yoga instead.

The collection of questions and answers in this book is not theoretical in nature. *Yoga is a practical science, and so is the content of this book.* The goal is to provide straight answers without beating around the bush in flowery language so that you can utilise the time for actual Sadhana. *Life is short. Every second must be valued.*

The questions are roughly categorised in different subjects, but that categorisation is not accurate. Yoga is all about rising above categorisations. Yet, it is a practical requirement to help you locate answers quicker.

There is no particular order in which you must read the book. You can jump in randomly as per need. However, I do recommend that you read the entire book at least once.

I wrote this book because I find lots of talented lives wasted away in pursuit of fake Yogas floating around. They end up being

shells of insignificance instead of being change-agents. I could find no book that brings true Yoga in simple language for modern people. *Yoga is the soul of entire wisdom of East and even wisdom of West.* This book is an *attempt to preserve the soul* in the era of manipulations.

Yoga is all about being a magician. Not the one who creates illusion effects but the one who can change the realities in the real world. I hope this book helps you improve your realities. In the process, help you be more successful, more happy, more healthy, more intelligent, more efficient, more fast, and more purposeful.

The book follows no particular order. It contains a variety of content - answers to questions, pages from diary, confessions - to trigger the right Sanskars (instincts) to activate the Yogi inside you. The content has been roughly classified into different sections to ease reading. But the classification is not water-tight. *The goal of Yoga is to see unity across all classifications.*

A large number of topics are covered. I recommend beginners to read everything at least once to get the complete picture. And bookmark those contents that appear more useful today.

Life is temporary. This book is temporary. Memory is temporary. Yet, Sanskars are permanent loyal friends of the soul. I hope this book remains permanently with you through these Sanskars.

Happy Moksha!

Tasmaat Yogi Bhavaarjuna! (Gita verse)

Be a Yogi, right now!

Table of Contents

Preface i

Chapter 1: Concepts of Yoga (Yogic Darshan) 1

Chapter 2: Practice of Yoga (Yoga Sadhana) 14

Chapter 3: Meditation (Dhyana) 31

Chapter 4: Worship (Bhakti) 35

Chapter 5: Food and Lifestyle 66

Chapter 6: God (Eeshwar) 79

Chapter 7: Tantra 93

Chapter 8: Society and World 100

Chapter 9: Vedas 119

Chapter 10: Common Doubts 128

Chapter 11: Excerpts from my IIM Calcutta interview 135

Glossary 139

About Author 151

About Agniveer 152

Testimonials on Agniveer 154

Chapter 1: Concepts of Yoga (Yogic Darshan)

What is the essence of Yoga?

Whatever fancy jargons you impose to make it sound impressive and mystic, in essence, Yoga means the following:

- Proactive Self-control.
- Complete surrender to Supreme Source.
- A constant pursuit of all forms of strength.

Every other breathing pattern, acrobatic pose, the cleansing technique is secondary, and often irrelevant.

In my views, the perfect icon of Yogi is Lord Hanuman.

What is Vidya and Avidya as per Yog Darshan?

Avidya (ignorance) as per Yoga Darshan:

- To consider temporary to be permanent and vice versa.
- To consider impure as pure and vice versa.
- To consider sorrow as happiness and vice versa.
- To consider inert as conscious as vice versa.

The opposite of Avidya is Vidya or knowledge.

Avidya is the roadblock to be eliminated to achieve Moksha. This is the goal of life. Everything we do is to fulfil this ultimate goal.

What is Moksha as per Krishna?

Krishna says in Gita,

"O Arjuna, in the Yogic state, one obtains a constant connection with Supreme Source.

One who achieves this constant connection with Source is never deluded. After the death (or dissociation with the temporary body), such a Yogi becomes one with the Supreme Source and obtains the highest order of bliss.

This is called *Moksha or Nirvana* and is the primary purpose of life."

Why are we all not desperate to be Yogi?

The only explanation I can give to someone for not being desperate to be a Yogi is "mental laziness". No, I will not be diplomatic in putting across this point. I shall rather put it most strongly and with zero regards to alternative viewpoints.

I have analysed Yoga - a human relationship from zillion different perspectives. And this was the only coherent conclusion that came up every time - *that one must be a real idiot to not strive proactively for being a Yogi.*

I will be candid. I have myself not been a desperate pursuer of Yoga. My relationship with Yoga has been that of love & neglect, loyalty & cheating. I loved Yoga and was most loyal to Yoga whenever I was mentally alert. I neglected Yoga and cheated my own conscience whenever I was mentally lazy. In others words, whenever I have not been desperate to be Yogi, I was really a big idiot. I don't mind what other synonyms one may choose to use to describe me whenever I have been an idiot. I can think of a few - moron, dumb, stupid, imbecile, fool, thickhead, jerk.

The bad part is that I keep succumbing lazily to idiotic ways now and again. *The good part is that I have decided not to be an idiot anymore.*

Yoga teaches Yoga

Yoga alone teaches Yoga. Yoga alone propels the path of Yoga. One who commits totally to Yoga, he enjoys the bliss of Yoga forever. (From commentary on Yoga Sutra by Vyasa Rishi)

What is "Mumukshutva - Desperation for Moksha?"

Suppose one submerges his head in water for some time. The way one gets desperate for a breath of air and *does not find anything else in the world worth being achieved* if one can inculcate that level of passion for Mukti (Ultimate Bliss), he or she is sure to be the winner! The reservoirs of bliss from Ishwar/ God start opening for him immediately. *This level of desperation and passion to achieve Mukti is called Mumukshutva.*

This Mumukshutva brings the strength of character in a soul that can amaze mundane people. *Unlike hunger or thirst or suffocation that creates pain for the soul, Mumukshutva brings a level of happiness that one cannot imagine otherwise.* Mumukshutva itself is the most wonderful state to have in this world. And its destination is even more wonderful!

Why does Gita say when Yogi sleeps, world awakes?

When you close your senses to all titillations outside you, you sense the Self. When you close even the sense of Self, you sense the Source that enlightens the Self and world. When you maintain

this sense of Source, the world is same yet so different. Your drive behind every action is so different.

That is why Gita says:

"In the night of the world, Yogi is wide awake.

And where the world is wide awake, Yogi sleeps."

Do you ever get distracted from the path of Yoga?

Yes, I do get a bit distracted at times. And that seems to increase so much of burden and frustrations in life. Each distraction causes tones of dead weight on the head. But then this realization comes again. And this time it has come more powerfully than it ever came before:

- My goal is not to win the world outside on parameters decided by Avidya inspired cartels. (Avidya means to consider temporary as permanent, non-living as living, impure as pure, false as truth and vice versa.)
- My goal is to be a Yogi and master the world within inspired by the most Intelligent one = Param Pita Parameshwar. I leave everything else to Him.
- My goal is simply to improve upon my own Sanskaars and move away from Avidya to Vidya (ignorance to enlightenment).

This means:

- Ignore everything that leads to weakening of Sanskaars (traits/ tendencies of the soul).

- Proactively seek everything that leads to a strengthening of Vidya.

My ultimate goal is to ensure that after this life I take no more births. I get Mukti to live closest to Him.

That means:

- I have to act fast. Time is short. I wasted a lot of time. No more.
- Also, it means that I need to be extra-sensitive about Health. I cannot silently kill myself through recklessness in matters of health every moment.
- It further means that I have to perform special efforts and practices to master mind control.

I immediately need to reach the stature of Swami Dayanand in matters of mind-control, Brahmacharya (self-discipline in passionate pursuit of Ultimate), and goal orientation.

Do Yoga siddhis exist?

Definitely, they exist. But they are Siddhis of mind and not the body. Control the mind, and power comes out.

What is Dharma?

Dharma *does not* mean religion. It means Natural trait. Dharma of Fire is 'to burn.' Dharma of Water is 'to wet.' Being Dharmic means getting Natural. *Dharma of Humans is to be Human. Dharma of Humans is to use the ability to think and decide right and wrong.* To not give to biology but follow the inner voice. To strive for self-con-

trol, compassion, knowledge-seeking, stretching the abilities, seeking greater good for most, and follow the golden rule - *to do to others what you expect to be done to you.* This is the Sanatan Dharma. This is the real Dharma. Everything else is just a means to reach this unanimity with natural Source. *The ultimate union of the soul with this source is Yoga.*

Where do most tumble in the path of Yoga?

Mastering Dharma is not tough. Becoming Yogi is not tough. Realizing Ishwar is not tough. *Egoless honesty in this pursuit is where most tumble.*

Is Yoga based on Dwaita (duality), Advait (non-duality) or Traitwad (trinity concept)?

I will desist from calling it Advaita or trait because the end state is experiential and you must have reached the level of a Sankara Madhva or Dayanand (proponents of these schools of thought) to experience it. But whatever that be, the foundations of Yoga are same.

Pursue it and obtain *Ritambhara Pragya.* Ritambhara Pragya means enhanced intellect of finest level capable of clearly seeing dynamics of the source, souls and creation to act accordingly. Ritambhara Pragya is achievable by a Yogi of the highest order.

Sometimes you glorify Advaita. Sometimes you expound Dwaita. Sometimes you talk about Traita of Dayanand. What is the reality?

Reality is that your mind builds models based on what it has

experienced in the world. We see three dimensions and build our world around it.

Then mathematicians conceptualise an n-dimensional world which is an extension of our experience. All laws of science, math, society, morality etc. are extensions of our experiences.

Matters of soul relate to experiences that must be experienced when there are *no supports* from this world that we experience. *This is the state of Samadhi.* But we need a worm-hole that takes us from the world we see, feel, and interact with, to the world of 'no-world' in this Samadhi.

To do that we have tools at our disposal:

1. Our will-power or Sankalpa that makes us do something and not do something else.

2. Our experiences and understanding derived from them.

3. Our ability to build models from A and B to expand our understanding.

These Advaita, Dwaita, and Traita are different models to expand this understanding. Each model assumes a different set of definitions of variables it models. The Brahma of Advaita is different from Brahma of Dwaita, for example.

Further, a model is just a model. It is not the truth. *If the model was everything, there was no need for Samadhi.* We would study a model, and that's all! Nothing more is needed to be done.

Model is based on where we are. It uses existing experiences to convey a higher concept. We build on that concept to imbibe a higher concept. *But eventually, we must drop all concepts and models*

and experience ourselves. In case of Aatma Jnana, this experience is beyond worldly experiences in a state of utter timelessness and blankness where nothing else exists.

Till you reach there, use these models to train yourself. There are many more models. All models are useful. *But one is mandatory.* It depends on where you are and what you need to make the jump to next level. *Eventually, you will have to grow out of all models for direct realisation.*

The resolve of Yoga Saadhak: pursuer of ultimate and the practitioner of Yoga.

This is the resolve of Yoga Saadhak. Everything except them is a short-term illusion.

- Time is short, long march ahead.
- Whatever Ishwar does is best we deserve at the moment. Hence, I totally accept whatever He gives.
- I believe Yoga has great powers. I may be superstitious, but then the entire concept of God and Law of Karma is then superstitious. So, no complaints. Will simply march ahead given any situation.
- I don't know if I will be all alone on this journey or there are other Yogis who join as per Rigveda's last Sukta. I leave that to God. If they join, I consider that as the blessing of God. If they do not, then I consider that being best for me.
- Yes, Avidya (ignorance) is not completely eradicated. That is why there is grief, anger, sorrow, panic, and fear. That

> is why I make blunders. That is why I face failures. And when it is completely eradicated, I will reach perfection. *The journey will be taken up by me, irrespective of pitfalls and how bad I perform.*

Here I start, strictly as per Yoga Darshan, and let He be my guide, goal and path.

Illusion (Maya) for a Saadhak and for a Mundane

Emptiness is scary. The feeling of 'I' is all that exists. 'I' is attached to the world around. So much that it is difficult to separate 'I' from sounds that 'I' hears, figures that 'I' sees, and sensations that 'I' feels.

When Saadhak realises that all this world around is an illusion, and it exists just because we somehow got some mechanism to experience them, it is indeed scary.

Saadhak cannot explain how he got these mechanisms to experience the world. But can see a certain end to this experience. Since 'I' is inseparable from this world-experience, this means a certain end to this 'I'. The end is timeless blankness that will suddenly make everything meaningless. It is an abrupt discontinuity.

As if you solving a complex mathematical puzzle meticulously after spending years, and then you realised everything is multiplied by a zero to give a zero as a solution. A mathematical puzzle failure means just frustration. But here, it means suddenly being shot in the head at point-blank range. Death!

Even the feeling of death is suffocating because it directly confronts who we are - a sense of 'I'. The 'I' that was always same

for as long we can remember - a baby, toddler, youth, or old age. The 'I' that was always same when we weighed 3 kg and when we weighed 30 kg and now 90 kg. Every atom in the body would have been replaced when we ate and excreted, but 'I' remained loyal. And now, it is time for this 'I' to ditch us! Death - you cannot be true.

We make different coping mechanisms to deal with this ultimate treachery - lifestyle, rituals, rules, laws, religions, entertainment. You keep naming.

Saadhak has an additional source of depression. He realises that death will not cheat us sometime in future. We are already being cheated! What we see, feel, and hear are illusions, to begin with. Just because our eyes are not electron microscopes and ears are not supersonic. We are just an inexplicable 'I' in a blank world that does not exist in the first place!

This is the scariest experience - far worse than any torture. Not everyone can handle it. Many inexperienced beginners get mad. They get into severe depression. Then join some cult in the slim hope that chanting some verses or surrendering to some Super Power and following his orders blindly may be the only chance of escape he may have.

Yet, the blankness haunts them. It haunts when a near one dies. It haunts when a setback happens. And sometimes it haunts randomly in the middle of the night when he is sleeping peacefully. Each time it haunts, he realises there is some loophole in his blind faith. But he has no other option. He does not want to go through this scare once again. He makes it a test of his faith. He searches for "life after death" evidence on the internet. He reads stories of miracles. He puts earphones and chants his power-words. He begs

his guru for enlightenment.

Sometimes he turns atheist. Gives up totally. Then he indulges in mindless sense-numbing activities like alcohol, sensual activities, arguing, etc. raising testosterone levels. There are as many ways as the number of neurons in the human brain to do this. He becomes a doomsday news reporter: *everything is nonsense; nothing is there - no God, no soul.*

Most keep shuffling. When the body can more be tickled by sensualities, spiritualism creeps back. And then after a while when hormone levels are restored, there is another round of sense-numbing. Keeps happening every moment, every day, every week - like stock price movement.

So, what is the solution?

- Get a bit more intelligent and pick the subtle clues you missed just because your mind was too fickle.
- Control the mind and experience yourself.
- Be prepared to face whatever pain or pleasure it takes to move from fickle mindedness to experiencing yourself. And to do all this, choose a fearless sharp mentor wisely.
- Do not just choose anyone just because you are desperate. Instead, wait for right one till the miraculous force - that gave you this strange life despite utter blankness all around - to provide the right one.

Relax! Things are not as scary as they appear. *But unless you have conquered your fear, they will not get less scary.*

More on Dwaita, Advaita, and Traita

No model is absolute truth. They are relevant and useful in specific contexts. When ritualism began to define Vedas instead of philosophy, and everything seemed to be justified in the name of Vedas, Buddha came with a model of Shunyavaad (nothingness). It had such healing effect on the direction of Dharma that Buddha was hailed as Vishnu Avatar.

Soon Buddhism became an excuse for silly *tantra* experiments and neglect of duties. To save us from this escapism, Shankaracharya brought forth the model of *Advaita.* Instead of nothing, we are everything. This model again saved us from grave blindness.

Advaita led to so much spiritualism that misled started *neglecting every wrong* and defending right because everything is Brahma. Many started roaming around as Brahma themselves. Masses got directionless and vulnerable. Ramanuja and Madhvacharya brought forth *Bhakti - surrender to Supreme* - as alternate models to give direction to confused society.

Bhakti overdose led to the neglect of warrior spirit. *Even Gita became a book of ascetic instead of a warrior.* Dayanand had to do a surgery and bring Traita - that focused on eternal soul having a duty to act. This was actually the most basic original intuitive model of Vedas - something we all admit. *This model brought a revival when it was most necessary.*

And today, it is time to explore *unity* among each model than the split hair on the superiority of a specific model. Today, it is time to strengthen path to a realisation where no model is any more necessary. *And it must be done in a way that we can overcome the challenges of today at all levels - intellectual, physical, and social.*

Chapter 2: Practice of Yoga (Yoga Sadhana)

The Moksha syllabus

Vision: Achieve Moksha within this life.

What it takes: If one were to achieve Moksha in one single life, it would be a really quick crash course. The sanskaras (ingrained tendencies of the soul) that take several births to destroy should be vanquished in few years. And then Yoga is for the strong and capable. Therefore, remove the last 25 years of life when the body is weak, and energies are lowered.

If I were to very roughly calculate the minimum time it would take by taking a few parameters from Yoga Darshan, it seems infeasible to achieve Moksha in this life for anyone who has not woken up a bit early, even by most aggressive estimates. So, what's the way out?

Not sure, but we can give one shortcut a shot. This shortcut is defined as "Surrender to God" in Yoga Darshana (Authored by Seer Patanjali). When calculations and estimates seem to fail, surrender to God totally. Let Him pull off a time warp!

Jump ahead on the crash course with even more aggressive targets and even higher personal standards right now! This is exactly what I have decided. *I know that he honours any resolve that is towards rejection of temporary and pursuit of permanent*. But I must finish the preparatory course very soon. I must cover coursework of months in days. And I must do it solidly and continuously.

So, here is the syllabus I must be prepared for from this very moment:

- Meditation of Ishwar should become a *default behaviour*. If I am not thinking of anything else, I am thinking of Him.

I must not require making efforts to pull my mind towards Him. That should already be happening all the time by default.

- No insecurity from anything ever - even slightest.
- No feeling of unpreparedness in worldly matters - even slightest.
- No pursuit of worldly pleasures that do not directly and intuitively lead to ultimate vision - even slightest.
- No anger/ frustration on self or others - even slightest.
- No feeling of injustice being meted out by destiny on self or world.
- No feeling of boredom ever - even slightest. After all, He is always with me, within me. *He alone is a source of enjoyments.*
- Perfect physique and perfect health.
- Very high levels of energy and actions.
- No regrets - even slightest.
- No artificial panic situations.
- 100% acceptance of situations. *Nothing is unfair.* Its all reflection of my own inner realities carved through my own actions. So now improve the actions.
- No reflection on past. Even slightest. Only future memories!
- Needless to say, Yam and Niyam must become natural

behavioural patterns.

Yam:

- Non-hatred.
- The pursuit of fundamental truth.
- No bypassing of His laws.
- No desire for anything that does not directly lead to Him.
- No Lust or lack of focus.

Niyam:

- Constant cleansing of thoughts and world.
- 100% acceptance of His fruits of my actions.
- Truly vigorous actions for the Vision.
- Constant enhancement of knowledge and wisdom through study, introspection, analysis and practice.
- Total surrender to Supreme.

Some tenets to follow:

- Any worldly pleasure or action that is not clearly and intuitively linked to the ultimate vision of Moskha is a *source of troubles and miseries*. Trash them out from life totally.
- A simple life with a constant focus on ultimate vision is a *most optimal way of living*. Simply simplify. Everything else is a spider's web.
- The human mind has tremendous potentials. *But it is no*

match for the Intelligence that powers human intelligence and rest of the world. Hence, when things start going beyond limits of mind, the best way is to simply surrender totally to Supreme Lord, follow the inner voice and act accordingly. *Trying to manage complexities will only lead to getting trapped in spider's web.*

- This will not only help leverage the Supreme-Intelligence for the goal but also enhance our own mind to handle tougher assignments in future. After all, the company has its effects!

- You are timeless. *Judge yourself not by chronological age in this avatar, but by 'Distance to Mukti'.*

- Don't care about any pressure from the world - from peers, superiors, friends, enemies, love, threat, lust etc. Simply follow the inner voice even if it demands saying "Get Lost" to other pressures. Detach totally from all other strings in life except *the undetachable string within Supreme Lord* who is with us, within us. Always!

- All other relations in the world - with living or dead - should be linked to you via Supreme Lord. There should be no single direct linkage in your life. If there is one today, break it and relink it through Supreme Lord.

Immediate Goals:

- Inculcate habit of surrendering to God every now and then, willfully and with full emotions. Force this till meditation on Lord becomes *default natural behaviour* occurring even in sleep.

- Keep apologising to Him for slightest of sins and asking Him to help you eradicate all vicious thought patterns. Beg Him to keep your thoughts only on Him.

He alone should be *enlightener* of your mind. He alone should be the inspirer of your mind. He alone should be the desire of your mind. *Nothing else.*

Practice this till the very hint of getting into anything deviated even slightly from God is repealing to you and you are forced to get away from it.

This soap of repenting to God and begging Him for thoughts directed only at Him is the best way to master Shaucha or purity of Yoga Niyams.

- No artificial secondary goals. *More such goals, more your energies dissipate.* Have only those goals that directly and naturally emerge from within when the mind vigorously attempts to connect with Him and Him alone. Don't give any importance to those goals which are artificially imposed by society, people and environments. Seek the directions from within.

How to do Ishwar Sadhana?

Sadhana - Means to work towards accomplishing a goal. In a spiritual context, *Sadhana means putting efforts by soul towards connecting with the Source.*

There are different methods of Sadhana for different people and situations.

The ritualistic approach focuses on accuracy of performing

each ritual and reciting verses. The Saadhak chooses a specific school of rituals and attempts to follow instructions as diligently as possible. Innovation is a sin.

Another extreme is where one considers himself as God himself or driven by God. Hence, no rituals and no external discipline needed.

Sometimes rituals are there but not to be taken very seriously. This is a risky approach for everyone except Siddha Yogis who are well-accomplished Yogis beyond a certain threshold of competence in Yoga.

In Bhakti (devotion based) approach, rituals are simplified, and one performs them to best of intent, accepting the scope of error for which apologies are made to God. The worship verses are also simplified and made melodious. This approach can lead to blind ignorance of need of the hour if Saadhak is not intelligent enough. This approach works great in good times, but it is risky in testing times for untrained Saadhak.

Yogic approach balances all these. *It is not very popular these days.* It is derived from Gita and Ishopanishad. In this approach, one puts benchmark of purity of mind for all actions. Actions are made of bhakti, brain development, and concrete efforts in the world.

You do the rituals but allow for innovations. But do not let go of discipline. One is flexible not to let Bhakti make one ignore duties. One does not escape Bhakti in the name of doing duty. Self-control is the goal. This self-control must be there in all situations. *It is control and not suppression.*

You worship different forms of God for the different focus of self-development. But seek unity in all.

This has been my focus and approach and learning path.

What is the importance of efforts?

An amazing message from Aitreya Brahman 7.15 of Rigveda explains the importance of efforts.

"One who does not put noble efforts tirelessly and relentlessly cannot achieve prosperity and glory. A lazy person, who only thinks but does not do anything significant, gets destroyed due to this greatest sin. Ishwar helps only him who puts the best efforts. Hence, keep walking, keep walking.

A laborious person makes his body strong, and his soul becomes deserving of greatest fruits of actions. Efforts destroy all road-blocks. Hence, keep walking, keep walking.

What is destiny? One who sits also makes his destiny seated. One who sleeps puts his destiny into slumber. One who walks forces his destiny also to move forth. Hence, keep walking, keep walking.

When one sleeps, it is Kaliyuga. When one wakes up, it is Dwapara. When he stands, it is Treta, and once he gets into action, *he creates Satyuga.* Hence, keep walking, keep walking.

The only one who walks gets sweetness and bliss of honey. The only one who walks achieves sweet fruits of action. Look at the sun, it never stops and keeps moving. Hence, keep walking, keep walking."

May my country and entire humanity start walking in right direction, dazzle like bright sun and bring Satyuga immediately. May Ishwar make us work to our best to fulfil this ambition soon.

What is Shambhavi Mudra (Third Eye concentration)?

I see a lot of craze over Third Eye Awakening these days. It sounds glamorous and promises miraculous powers. Some famous experts are teaching it, I hear. It involved focusing between two eyes. I would, however, not recommend it. There are two reasons for it.

1. This entire hype over concentration, trataka*, chakra* activation is exaggerated. Yes, there is a systematic approach to it, and that immensely helps. But the current trend of short-cut approaches does more harm than benefits.

The foundation of Yogic powers lies in mind control. The foundation of mind control lies in attitude control. The foundation of attitude control lies in wisdom and actions. In Yoga, this is called "Kriya Yoga*".* Built upon Kriya Yoga is the framework of Ashtanga Yoga (Eightfold Path of Yoga as mentioned in Patanjali' Yoga Sutras.)

The first two components of Ashtanga Yoga are Yama and Niyama. Without these, whatever you do will only make you more insane. It is like driving a car at full-speed without gear-oil, engine-oil, brake-oil etc. Without these, faster you drive, quicker you destroy the car.

Learn from a Yogi who can help you master these fundamentals first. In fact, once you start mastering these, you will find that miracles start happening. They are not that long-term. But that is the base that cannot be brushed aside in 2 pages of a 100-page book on Yoga. Or explained in 1 hour of a 100 hrs program. It should form at least 50% of the curriculum. If not, go to Yoga retreats for social networking, vacations, and fun but not for learning Yoga.

2. Among Chakras, the foundation starts from Mooladhar.

Unless you have mastered the lower four chakras (Mooladhar, Swadhishthan, Manipur, Anahat), you do not have the foundation to practice higher chakras. In fact, practising on Anahat and Manipur are much more beneficial than any other Chakras purely from a physiological perspective. It will help solve lots of health problems.

Ajna Chakra (Third Eye) does not get activated in an unhealthy body where rest of the Chakras are sleeping. On the contrary, it will give head-ache and slow your thinking power and reduces logical powers. Good for those who want a great fan-following that cannot think very clearly. Not for serious Yogis.

Also, know that third eye does not necessarily get awakened by focusing on Ajna Chakra. You can achieve same benefits through a focus on other body parts, or by not even focusing on any body part. Yoga Darshan recommends various approaches to control the mind. *Focus on body parts is just one of them. Surrender of emotions to Supreme is most powerful one.* But it takes time to understand Supreme and surrender. Once you surrender, all Chakras are awakened automatically.

But if you find Chakra appeal too luring to ignore, then start from Mooladhar. Spend a lot of time on Manipur and Anahat. Refrain from Aiyyaashi (lifestyle lacking self-discipline) in these days.

Avoid Ajna Chakra focus if you are too much in screen-watching, social media etc. First, develop the attitude of enjoying an unconditionally settled mind at bliss with self. And this settlement must not be slackness.

If you are young and fit, practice some callisthenics* and HIIT*

to make sure your lungs, veins, arteries are fit enough for advanced Sadhanas. Go slow, go certain. Don't go by hype.

There is a lot to gain if you go systematically. Don't lose it over some hype or short-term achievement feelings.

*Trataka: Meditation technique involving focusing on a point during the process.

*Chakras: A meditation model which involves visualisation of a set of circular symbols (chakras) across the human body situated at various points on/ around the spinal segment. From bottom to top they are Mooladhar, Swadhishthana, Manipura, Anahata, Vishuddha, Ajna, and Sahasrara chakra.

*Kriya-Yoga: Tapa, Swadhyaya, Ishwar Pranidhan.

*Calisthenics: Bodyweight exercises.

*HIIT: High-Intensity Interval Training.

What are the first two components of Ashtanga Yoga?

Yama:

- Ahimsa (Non-Violence) - No hatred or enmity against anyone. Only feeling of compassion.
- Satya (Truth) - Seeking to accept the truth and reject falsehood to best of one's knowledge.
- Asteya (Non-Theft) – To reject whatever is not rightfully yours.
- Brahmacharya (Morality) – To cultivate self-control, not

be lecherous, keep sense and work organs under control.

- Aparigraha (Humility) – To be humble and without any false ego.

Niyama:

- Shauch (Purity) – Purity of mind and good hygiene practices.
- Santosh (Satisfaction) – Putting best efforts towards the conduct of noble deeds regardless of failures, successes, glory or insult without being lazy with full happiness and enthusiasm.
- Tapa (Efforts) – To ignore pleasure and pain in the path of Ishwar and keep putting efforts.
- Swadhyaya (Contemplation) – Constant efforts to increase knowledge, seek good company and understanding Ishwar and meaning of Om etc.
- Ishwar Pranidhan (Complete surrender to Ishwar) – Simply submitting the will to the path of Ishwar.

Can you elaborate on Ishwar-Pranidhana?

Offer your victories to Supreme. Offer your defeats to Supreme. Offer the baggage of everything to Supreme. When you do that, He picks you up. And then whatever you do, it cannot be sin as you are in His lap. Then you do Nishkaam Karma. And you become one with Krishna.

Nishkaam Karma means performing actions without being attached to worldly fruits of actions.

What are important hacks for Yoga?

Yogi means one who has full control over his mind. And he uses this control to maximise his benefits. Anything we do in public or private, in thoughts, words or actions, should be the best example of role models from Vedas.

Basic principles:

1. Meditation and workout in the morning is a must for a yogi. Meditation in sitting position is best.
2. Evening time for meditation and/or workout.
3. Every few minutes, ask yourself - *is whatever you are thinking or doing, ideal for a yogi?*
4. Food habits - Sattvik* food.
5. Sense organs are in control.
6. Mind control is the key.
7. Titiksha - calmness in haani-laabh (profit-loss), ninda-stuti (censure-praise), jaya-parajaya (victory-defeat).
8. Samatva Yoga Uchyate - "Yoga is that which aims to balance."
9. Mumukshutva - are you as desperate to be a yogi as someone with head submerged in water being desperate for air.
10. Remember and thank Eeshwar every few minutes.

*Sattvik food: Sattvik food is that food which fuels mind in pursuit of wisdom, purity of thoughts and actions, and the welfare

of all.

What is your view on Trataka Kriya?

Trataka Kriya is a way to practice concentration by looking at a specific object like a flame, point, Ajna Chakra etc. *Trataka needs to be done properly else it can cause harm.*

People used to flicker too much from mobile, TV, laptops etc. 24 hours need to have caution. Trataka was designed for minds that can focus. We live in a very distracted world today.

I have seen people go mad by doing Trataka and not controlling other urges. That is why I do not recommend Trakata unless taught by a qualified guru. Most gurus teach wrongly, and hence, it causes loss of thinking capabilities.

What are focus areas in the path of Yoga?

Followings must be the focus areas when you are the path of Yoga.

- Bringing Flexibility.
- Indulging in good habits. *Good is nothing but the 'better' at any given moment.* Let seeking better option become a habit.
- Practice Titiksha - How much glory you can accept? How much duality can you face? How much rejection can you bear?
- Lots and lots of Meditation- Enjoying with ultimate one.
- The goal is to become a Yogi.

- We are not ordinary. Human birth is a special opportunity. All actions only for saying thanks to Supreme Lord. Lots of them. Om.
- Expect the unexpected in worldly matters. Counter it with stability in spiritual matters.
- Getting over with all worldly emotional attachments. Reroute them via Him.
- Stop pressurising yourself to remain silent simply because other people may feel bad. *Be tolerant and polite, but also assertive. Do not silence the inner voice at any cost.*

On the path of Yoga, what should be the starting resolve?

Very simply. *To be a true Yogi*. Implying:

- Burn all past - happy or sad. A Yogi has no relevance left to the world and worldly things of past, present or future.
- A constant focus on the ultimate goal.
- Sole duty - promotion of truth and rejection of false, in world and self.
- Untiring efforts - an inexhaustible source of energy.
- Transforming health, mind and knowledge.
- Completely ignoring all sensations except those leading to the ultimate goal.
- Jitendriya - Complete control over mind.
- Discipline.

- Resolve to run faster and faster, and slow down not until the goal is achieved.

One important thing to remember here is that to win Mahabharat, you must strive to be a true Yogi. *Unless you adopt Gita's approach, you yourself are the enemy to be destroyed.*

What's litmus test of a Yogic/ Dharmic person?

He alone is in the path of dharma who treats other's money as soil, other women as own mother, other creatures as own self. This is the essence of Hinduism and litmus test of a Yogi.

A Yoga Sadhak's resolve for Mind Control

There can be many goals, but the topmost priority is one: *Mind control.* I shall be the greatest example of mind control in the contemporary world.

Mind control means:

- Complete control over what I think at any given moment.
- Extreme dynamism. Dumbness or blankness is *not* mind-control.
- Achieving even miracles - if worthy - through mind control.
- No complaints whatsoever, because if anything is not ok, make it ok via mind control.
- The greatest example of Brahmacharya.
- Vedas incarnate in actions. For the time being, ignore

mastery in Vedas via words or memorization.

Can you teach me Yoga of Gita?

Yoga is a unique combo of practice, theory, and emotions. Sliding towards any of the three is easy. *Balance is Yoga*. I can interpret Shlokas for you. I can reveal the hidden meanings of Yog Sutras. I can demystify Vedic mantras on Yoga that is very addictive to discuss. I can teach you meditation techniques, and methods to boost your thinking process. You may enjoy and benefit. I can convince you why God is super-awesome and nothing comes close.

But somewhere you will have to let go of worldly patterns to make real meaning of any of these. You will have to balance between three. To grab the essence and not indulge in jargons, ego, superiority or inferiority complex, and unite the three. I do want to share whatever I know and experiences with at least a few. But in today's selfie driven world where we are programmed to seek titillation every few minutes, the art of introspection is getting extinct.

Thus, the theory remains a theory, the practice remains practice, and emotions remain emotions. *Harmony does not happen*. Dedication falls short. Temporariness of life is ignored. When I find someone ready for all this, I gladly share all I know.

What is Essence of Life?

Life is a *mission* and duty is its law. In fulfilment of this *mission* and performance of this *duty* lies the essence of life.

Chapter 3: Meditation (Dhyana)

What's missing in popular meditation methods?

The type of meditation taught these days may help blank the mind, escape guilt, and distract from tensions. But the real *Dhyana Yoga* that transforms into superhuman seems to be an almost extinct skill.

How to evaluate a meditation session?

If you feel energetic, stronger, alert, and calm after meditation, know that you are in right direction. If you feel dull, sleepy, not prepared to be able to sprint or do a challenging task, perhaps you were just taking a nap and not meditating.

Can you suggest any short meditation technique for an instant internal power boost?

Om is the best name of Supreme Lord. It summarises the essence of all emotions associated with Parameshwar. Every now and then, make a habit of silently breathing in and out with Om.

Close eyes if possible. This 10 second Om break will keep you aligned with your source and accumulate as great powers over time.

Om Bhoor Bhuvah Swah Tat Savituh Varenyam |
Bhargo Devasya Dheemahi Dhiyo Yo Nah Prachodayat ||
Yajurveda 36.3

How to know you are doing Dhyana correctly?

1. You will not feel sleepy or lethargic.
2. You will feel an amazing absence of noise.
3. After Dhyana, your focus on anything you choose will be

wonderful.

4. You will feel a deep natural urge to do something meaningful.
5. You will experience calmness and control.
6. Your breaths will be rhythmic.
7. Your physical strength will improve.
8. You will feel a gentle smile, even though it may not be visible to others.
9. Your fears and doubts will melt away.
10. You can start those tasks after Dhyana that you were delaying due to mental blocks and doubts.
11. Your ability to work for longer hours and in stressful situations will increase phenomenally.

Which minds are unfit to attain the supreme?

Those whose minds which are entrenched in titillations of enjoyments and comforts cannot settle in the path of Yog.

Such unsteady minds that value temporary petty pleasures of temporary body are completely unfit to attain the supreme powers derived from steady commitment in permanent. (Gita 2.44)

How many times shall I recite the Mantra during meditation?

It depends upon the level of connect and emotions you gener-

ate. If you go by counting, you lose the purpose of it. You should get lost into it and enjoy it. If mind starts getting distracted, stretch a bit more. And when it starts behaving like a violent monkey, let go. Then do it again next day or after some time.

What should be my priority, meditation or my duty?

A meditation done at expense of duties will be fruitless because meditation is supposed to inspire you into more efficient actions.

Also if one meditates too much leaving his duties aside, he is bound to become an escapist. This is NOT renunciation. But when one meditates to fulfill his higher goals through mundane actions, he becomes a Karma Yogi like Krishna.

Chapter 4: Worship (Bhakti)

Is Bhakti Yoga in line with Vedas?

Bhakti Yoga comes from Samaveda. Without Bhakti, everything else is pointless. But Bhakti does not mean blind faith. *It means to surrender to Supreme and firm belief in Law of Karma.*

How important is Bhakti (worship) to achieve Moksha?

Worship is not a replacement of efforts. It's an add-on package. Don't reduce your time for noble efforts to worship. Squeeze worship in your free time. If you do not have free time, you do not need an elaborate worship method. You just need to surrender a bit more to Eeshwar (Supreme Lord) to put an even better effort.

Gita says even when you surrender all fruits of actions to Him, he accepts and blesses.

Can worship change our destiny?

Yes, it can. It can increase your probability of desired results. Three inter-related variables determine your destiny.

- External factors
- Efforts
- Mental State

All the three are necessary.

Worship targets the third and tunes your mental state to the harmony of factors that can bring success. In other words, *it impacts your Sanskaars (ingrained tendencies of the soul).* Sanskars determine how the law of karma will apply to you. And hence it works. At times, it can work even miracles.

Some people call it a coincidence. In my life, I have found such coincidences increase through worship. Different types of worships brought different positive impacts. Eventually, I decided to do one type of worship for one ultimate result. And it's working great so far.

I suggested some types of worships even online. Many people have given feedback that it worked. We are yet to discover the true potentials of a mind and how worship can turbo-charge it.

It works for me. But I am not the only one. It works for many. But yes, it works only when you make efforts. *It's not a replacement of efforts. It's a catalyst that boosts the effectiveness of your efforts.* When you put your best efforts and surrender totally to Eeshwar through right worship, you can be sure that the best will happen.

Why do you worship so many forms of Gods?

I worship deities to purify my own soul. All I ask is to make me worthy of the gift of life He has given. Everything else is too petty. I worship

- Shankara - to make myself selfless and willing to drink poison for the world. (Refer Sagar Manthan)
- Hanuman - to have a strong body, stronger mind, and strongest character.
- Vishnu - to nurture as much and as many without an iota of worry, in a meditative state. (Vishnu form symbolises creator characteristic of the Supreme.)
- Ganesha - to direct those who look up to me, without seeking anything for self. (Ganesha/ Ganapati form

symbolises leader characteristic of The Supreme.)

- Lakshmi - to surrender to Motherly Ishwar who blesses with prosperity.
- Kaali - to be meditative even in Pralaya (phase of total destruction of the entire universe) and yet perform my duties in this battle of life with all I have.
- Rudra - to make enemy weep, yet be protective of innocents, and in the deep meditative state.
- Krishna - for that smile deep within, that melody of flute within, that nurture of cow, that lifting of Govardhan, that direction of Mahabharat - all in the Yogic state.
- Raama - defeat the demons, protect the saints.

What is your schedule for worshipping Devi Devatas?

My weekly deity schedule:

- Monday - Shankar
- Tuesday - Hanuman
- Wednesday - Ganpati
- Thursday - Vishnu
- Friday - Lakshmi
- Saturday - Hanuman
- Sunday - Kaali

Also daily:

- Rudra Sadhana
- Samadhi Paad

What is the difference between Rudra and Shankar?

They denote different properties of Mahadeva. 'Sham' means peace. 'Rudra' means one who makes weep.

Both are inseparable and absolutely necessary for Yoga. In Shankar, the focus is on peace. In Rudra, it is the punishment of villains.

What is the significance of worshipping 'Kaali'?

'Kaali' Pooja originates from Vedas. Kaali is the feminine form of Supreme that is *master of Time*. Kaali is the source of Ten Mahavidyas.

It can be Bhadra (benevolent) or Bheeshana (ruthless). Remembering Bhadrakaali, the Supreme who gives us all good as and when we deserve is a mandatory daily duty of every Hindu.

Kaali is also symbolised in forms that *instil fears*. *Mahakaali* is one of them. Other forms are fearsome like those depicted in Kaali Pooja in Bengal.

Some forms are even more fearsome and not for weak-hearted. When we live in times of emergencies, when Rakshasas and Asuras (internal and external) start dominating, it high is time to invoke Kaali.

To face what Kaala looks like, be a Yogi, surrender to Supreme Power in the dance of death. And fight your Yoga-Yuddha (Yogic

battle) in the cremation ground. It's an extremely powerful Sadhana. It gifts rare faculties but it is not for feeble minds.

Om Bhadrakaalyai Namah.

What is Panchamukhi Sadhana?

The Panchamukhi Hanuman representation holds tremendous lessons for fighting evil. It depicts five different animal forms to deal with different tactics and different types of villains.

There is a lion (Narasimha), a horse (Hayagreeva), an eagle (Garuda), a pig (Varaah), an ape (Vaanar) - all emerging from a human form. To destroy the evil, you must adapt and adopt the form that best suits the situations. In fact, you must adopt all forms at the same time to destroy an Ahiraavan, both at mental and physical level. There are clues to martial arts and strategy of war.

Those who practice this essence of Panchamukhi Sadhana get tremendous benefits. Those who apply the fruits of this understanding to dealing with Rakshas of today's era will be able to fight them more effectively. They will be a real Hanuman.

Panchamukhi Sadhana is rare and tough, but it is indeed a powerful Sadhana for serious practitioner.

Yogic Rudra Sadhana

Rudra is another name for The Supreme Lord. Rudra is another form of Lord Shiva - Mahadeva. Mahadeva is Great Lord of all lords of the universe.

Rudra Sadhana is extremely powerful Sadhana for serious prac-

titioners. It creates Suraksha Kawach (protective armour). It wards off diseases, aligns soul to Shiva and brings prosperity, happiness, and determination. Shiva is Supreme Lord who ensures the welfare of all his devotees, who work for the welfare of all.

Here is a simple routine for beginners.

1. Sit in lotus position in East on a non-conducting surface (like carpet).

2. Close your eyes with a gentle smile.

3. Do 21 rounds of deep relaxed breathing. Focus on the breath. *Chant Om Namah Shivaya in mind.* Keep anus slightly tight throughout. If it loosens, tighten again. Not very tight. Just slightly tight. *This helps the upward movement of Veerya/Kundalini.*

4. Recite *Gayatri Mantra* once and then spray water over you.

5. Chakra Activation: Chant seven "Om Namah Shivaya" ("I humbly surrender to the Supreme who blesses all with happiness"), focusing on each Chakra from Mooladhar to Sahasrar (Bottom-most tip of anus, just below where you wear belt, solar plexus (Naabhi), centre of heart where ribs meet, pit of throat, between eyes, topmost tip of head). The focus should be relaxed, not deep.

You will lose counting. If not, then you need to be more relaxed and surrender to Shiva. When you lose count on a Chakra, just go with feel. If you feel spending more time on a Chakra, do so. *It means that Chakra is more amenable to activation at this point in time.*

Unless you have been maintaining *Brahmacharya* (Pursuit of

Brahma (Supreme) through Yogic actions, control over sense-organs, work-organs, and self-discipline) and avoiding distractions like social media significantly in last few days, do not extend focus on Ajna Chakra (between eyes) for more than seven chants.

Do one chant with one exhalation. Finally, when you reach Sahasrara, continue as much as you want. Do not hurry.

6. Throughout the process, keep a left hand over right on your lap if you are male. Reverse the position if you are female.

7. Eyes must be closed. Gradually open eyes.

8. Imagine a Hawan Kunda in front of you. Imagine Hawan Samagri (offerings of a mixture of dried herbs, suitable food items which are offered in a sacrificial fire during the fire-ritual) in your hand. Recite Maha Mrityunjaya. Add *Swaha* after each mantra, and put Hawan Samgri in the Kund. Recite last mantra 3 times instead of One.

9. Now invoke Rudra. Imagine a Shivalinga in front of you. You have milk in a vessel in your hand. Recite Yajurveda Chapter 16, and offer milk on Shivaling after each mantra.

10. Rudra Samarpan (Surrender to Lord Rudra) - Now recite Yajurveda 3.57 to 3.63 with utmost surrender. Do not care about the meaning of verses. *Just focus on Bhakti and surrender.* The emotional vibrations of the Mantra will take care of everything. They are more precious than even meaning.

11. Close eyes and start reciting Om Namah Shivaya (not in mind, but with voice). Continue surrender. If you have a desire, ask now. Focus on Sahasrara Chakra. If you find

head spinning, then focus on Solar Plexus.

12. Gradually lower voice into *Maanas Jaapa* (silent recitation in mind) maintaining emotion of surrender.

13. Soon you will also lose focus on chakra.

14. Now if you have been doing correctly, you will lose focus on Jaapa as well. But maintain the emotion of surrender.

15. This is a time of direct interaction with Mahadeva (Great Lord of all lords - another name for Supreme and Lord Shiva)). Be a *bhakta* (devotee). Spend as much time as you want. No mantra, no chakra, no world, no words - just bhakti (devotion) - just You and Mahadeva.

16. If you continue, you will lose the 'I' also. Mahadeva remains. No image, nothing, just the feeling. Just the bhakti.

17. As the oneness begins to lose, move from Bhakti (devotion) to Karma (actions). Promise to dedicate all actions to Mahadeva - by being noble, good, destroying all darkness and dirty thoughts, being a role model, etc. Whatever you feel like Mahadeva is purifying you now.

18. As more focus loses, ask what you desire.

19. If you have done the above with even 10% accuracy, your wish will be granted.

More importantly, your Chakras are much activated. You have experienced what Samadhi (State of Ultimate Bliss through the union of the soul with Supreme) is. You have brought transformation that takes years otherwise.

20. Make a point to feed a cow next morning. If that is not possible, keep some money aside, promise to Mahadeva that this is for GoMata (Mother Cow). And donate at next opportune time.

21. You can do other Poojas (worships/ prayers) of Shiva as you want to. This Rudra Sadhana is complete in itself, but no way interferes with other approaches.

22. You are bound to be benefitted by this. This is a rare approach. I have simplified some things because certain aspects are impossible to explain through words. The complete approach is indeed extremely powerful. But even this will be very effective.

23. I see a lot of misinformation on Shiva Upasana (worship/ meditation) that upsets me. Please stay away from them. Do simple Bhakti as in typical temples or use this method. But do not fall for those tantra hoaxes that malign Mahadev.

Om Namah Shivaya

PS: 1. Recite Mantras slowly.

2. If you want, you can do more focus on Chakras. You can also do one final round at the end, followed by Om Namah Shivaya Manasik (mental) chant.

3. Chant should be either of following numbers: 3, 5, 7, 11, 21,51,101. This is for Chakra chant or Om Namah Shivaya.

4. If you lose count, go with feel.

5. You can repeat Chakra cycle of step 5, 3 times. But not 2 times. More than 3 is not advisable for beginners.

Basic Mrityunjaya Sadhana

Mrityunjaya mantra:

Aum trayambakam yajamahe sugandhim pushtivardhanam |
Urvarukamiva bandhanat mrityormuksheeya mamritat ||

1. Sit with spine erect, eyes closed, relaxed smile.
2. Breath out with speed through the nose (not mouth).
3. At the same time, tighten the anus.
4. Recite Mahamrityunjaya Mantra in mind. Adjust recitation speed such that one breath hold is sufficient for 1, 2 or 3 comfortable recitations. You must not feel suffocated.
5. Breath in slowly. Relax the anus.
6. Repeat steps 2,3,4,5
7. Repeat step 6 for 3 times. With practice go up to 11 times.
8. Thank Parameshwar Mahadeva (Supreme Lord) for his blessings.
9. Enjoy the sleep.

Enjoy the miracles that happen to you. Hanuman Bhakts may find immense benefit in a day.

Ram Raksha Kavach

Benefits of Ram Raksha Kavach:

- Protection of loved ones.
- Confidence and eradication of anxiety, fear, and tension.

- Resolution of tough situations, tremendous power.
- Extremely effective.
- No counter-effects if done wrongly.
- Can be done in a group.

Don'ts:

- Meat, Egg, Onion, Garlic, Spicy, or Junk Food. Have Sattvik diet.
- No vulgarity, loose talks etc.

Simplified Procedure:

1. Take a bath. Wear loose, breathable clothes. No belt.
2. Sit in front of the temple or facing east.
3. Light a Deepak. Keep water with you.
4. 3 deep breaths of Om.
5. 7 rounds of Hanuman Chalisa.
6. 11 times Mahamrityunjaya Chant.
7. 11 deep breaths of Om
8. Say "Om Ramchandraaya Namah". Sprinkle water on the right side. While doing this, visualise Ram Chandra on the right.
9. Say "Om Lakshmanaaya Namah". Sprinkle water on left side. Visualize Lakshman on left.
10. Say "Om Hanumate Namah". Sprinkle water behind you

on your back. Visualize Hanumanji protecting you carefully on your backside.

11. Say "Om Rameshwaraaya Namah". Sprinkle water ahead of you. Visualize Shivalinga ahead of you. The source of all the powers of the universe is there to protect and care for you.

12. Do 8,9,10, and11 three times.

13. Do for every family member or loved ones you want Kawach (protective armour) for.

14. Recite Ram Raksha Strotram. (Download from the internet if required.)

15. If doing in the group, chant any Aarti (devotional hymn) of your choice.

16. Feed a cow or donate to a Goshala (Center for service to Mother Cow). And/Or donate to a needy widow or someone in financial problem.

17. If you feel you did not do something properly, just say "Om Vishnave Namah."

18. Good if you can do 1 Hanuman Chalisa and 1 Ram Raksha Strotram daily once at least for next 15 days.

19. If you have done with humility and surrender, results will be almost immediate.

It is almost as powerful as Rama Sena (Army of Lord Rama) defending and protecting you. Tried and tested.

Hanuman Siddhi

Vedas are Eeshwar Vaani. Apart from Vedas, there are certain Paaths (Hymns for recitation) that are extremely powerful - Siddha Paaths. Their effects are immediate and wonderful. Two such Paaths to invoke Bajrang Bali, Lord Hanuman - Epitome of Yogic strength and power, are:

1. Hanuman Chalisa
2. Ram Raksha Stotram

If you complete Siddhi of these two, you create impregnable armour around you. As if Ram, Lakshman, Bharat, Shatrughan and Pawanputra* are vigilantly protecting you from every trouble from all corners. *You ensure yourself against failures and develop a rock-solid attitude.* Impact on health is awesome.

There is a very systematic process of mastering these. But to begin with, start reciting them every morning and before sleep. It will take just a few minutes. *You must never recite these lying down lazily.* Your back must be erect. If possible, get a picture of Ram Darbaar and put on your table.

If Hanumanji is your Ishta, try this out for next 60 days. You will understand why Hanuman Chalisa says:

Durgam Kaaj Jagat ke jete
Sugam anugrah tumhare tene

Jai Shree Ram

*Lakshman, Bharat, Shatrughan: Brothers of Lord Rama.

*Pawanputra: Another name for Lord Hanuman. It means Son of Lord of Wing.

*Ishta: Form of Supreme which you feel yourself most associated with.

Mangalmoorti ka bhajan on Mangal vaar

Do Mangalmoorti ka bhajan (Devotional chanting of Auspicious for of Lord Hanuman) on Mangal-vaar (Tuesday).

Best time to do Bhajan is before 11:30 am IST. Those who have faith in Tulsidas Ji (the Medieval era devotional saint who composed the epic Ramcharitmanas) may do Hanuman Chalisa Patha (devotional recitation) with full bhakti (devotion).

If you have time, also add Sankatmochan and Ram Naam Jap as much as you can with full devotion.

Keep Sattvik diet. Avoid Tamasik* inputs. Promise to be Hanuman in your own life and character. If you do with full Bhakti, Bajrang Bali will always be there to protect and propel you to success.

Make a vow to be as hardworking and Ram Bhakt as humanly as possible by saying *"Om Idam Aham Satyam Upaimi"* - O Supreme, I strive to move towards Ultimate truth by eliminating falsehood to best of my abilities and intentions.

"Om Vajraangaaya Namah" - I humbly surrender to the Lord Hanuman who is the epitome of Yogic strength and vitality.

For next one month, avoid junk food, junk thoughts, and junk inputs. Continue seven paths of Hanuman Chalisa daily morning and work hard. You will create history in your life.

Jai Shri Ram.

Tamsik: Input which dulls mind and intellect.

What is Siddha Paaths? Can you tell which are they?

Siddha Paath is one that has been observed by many to give beneficial results. Even if you pronounce wrong, or do not conduct rituals properly, or do not understand properly, they still give good results, as per seers. Doing systematically will, of course, magnify the results.

You choose a Siddha Paath as per your emotions and goal. Surrender or Bhakti is very important. *They are Siddha because either they come from Vedas or created by an enlightened soul in a state of higher awakening.*

Here are some Siddha Paaths:

1. Yajurveda Rudra Adhyaya (for strength and protection)

2. Yajurveda Chapter 40 (for Moksha aspirants)

3. Gayatri Mantra

4. Mahamrityunjaya Mantra

5. Adityahridayam

6. Ganesh Strotram

7. Ganpati Atharva Sheersham

8. Ganesh Pancharatnam

9. Satyanarayan Ashtakam

10. Shiva Panchakshar

11. Shiva Mahimna
12. Shiva Manas Pooja
13. Annapurna
14. Kanakdhara
15. Sree Suktam
16. Purusha Suktam
17. Ram Raksha
18. Hanuman Chalisa
19. Gajendra Moksha
20. Vishnu Sahasranam
21. Lalitha Sahasranam
22. Durga Saptashati

If some of you have been doing any of these, you can share positive experiences with others. Some people call all this superstition and attribute effects to psychology. I will not argue with them. All I would say is that this superstition is *more effective than their so-called intellectualism* when it comes to making the world (self and outside) a better place.

Since Siddha Paaths are based on a pillar of Bhakti, you must not argue or convince anyone to adopt any of these. Only discuss and share with likeminded people. Arguments on these topics with sceptics create the negativity that reduces the impact. Keep the practice personal. But do share a good experience with others.

Results come to devotees alone. For beginners, I suggest a simple routine - choose any of these for 10-15 minutes. While you recite in mind or loudly, keep breathing relaxed and focus on Anahat Chakra (mid-point of where two sides of ribs meet). It is considered seat of the soul.

Do for a few days and find results yourself.

There are so many great Paaths and Strotras. Which one to choose?

Somewhere scarcity is a problem, somewhere it is a problem of plenty! Enjoy the ocean of Bhakti. Don't enter into it like a politician for selfish agendas. Surrender all ego, all agendas and enter for Bhakti. Choose any Stotra, Paath or Mantra. But stick to it for a while. Depending on your background, certain Paaths may appeal more to you. Celebrate that by adopting them. And during different states of mind, you may find some Paaths more appealing. Respect that. Remember that more than Paath or Mantra - *it is your devotion and surrender that makes the difference.* And who knows, if you reach that level, you gift us a new Paath like Tulsidas or Acharya Shankar (great Yogi and Vedic reviver of 8th, 9th century)!

Here are some Paaths that I found really Siddha.

- All Veda Mantras (especially Ishopanishad). They are beyond everything else and truly eternal.
- Hanuman Chalisa.
- Ram Raksha Stotram.
- Gajendra Moksha (really awesome description of Nirguna Eeshwar then merging with Saguna Bhakti).

- Ganesh Stotram.
- Shiva Panchakshar Stotram.
- Shiva Mahimna Strotram.
- Shiva Maanasa Pooja.
- Devi Aparadh Kshamayaapan.
- Sankatmochan Hanumanashtak.
- Vishnu Sahasranaam.
- Aditya Hrudayam (strongly recommended for warrior personalities).
- Sundar Kaand (Ramcharitmanas).
- Aryabhivinaya (compilation of amazing Veda Mantras with meaning by none other than Swami Dayanand Saraswati - The great Yogi and Vedic reviver of the 19th century).

And yes, Paaths are a promise that you will do rightful acts. Unless you follow up with honest hard work, you will not gain much.

How do you worship? Is your God formless?

This is very personal question. But would try to share whatever I can without getting into the most personal details.

God = Eeshwar.

First, my God is neither formless nor with form. Do you remember your childhood in mother's lap? I would close my eyes, be in my own world, enjoying mother's company. I would not

bother to look at her face, *so her form did not matter. But her presence was vital.* I would need to make sure she was there. Hence, she was not formless either. *My God is Mother - an emotion, a blessing, a destination sweeter than most exotic locales in National Geographic.*

I would often talk weird things in weird tones with the mother. And she would respond - sometimes through voice, sometimes through a gentle touch on my head, sometimes that rocking motion of lap. I needed that response because that is the only way I could sense her.

With God, things are slightly different. One, She can understand my mind *even before thoughts finish their shapes*. Two, I am lazy. So, I need not talk to her. I need not articulate anything. I just feel, and she responds back.

I need not have any formalities with her. No greetings, no pranam, no Stuti, no Stotra. There is constant communication with her that goes on and on. Because She does not have to take a leave to cook food or do other work. *I, cunning that I am, extract maximum benefits from Mother's constant company.* Call it worship, call it prayer.

Then I take it to the next level. In the noise of the world, I sometimes feel the need to train myself to feel her better. And God is not just Mother. She is Mother + Friend + Father + Guru + Mentor + everything else in this continuity. She is also every emotion, every inspiration, knowledge, every wisdom to understand that knowledge and she is also a *Sankalpa* that drives it all.

Hence, I also recite formal prayers. I practice different forms of meditations. *I sink myself in Vedas. I make sure I work hard enough in life to justify my laziness in Mother's lap.* Because God is with me always, I am forced to treat myself as a temple. Hence have to take precau-

tions that no dirt enters the temple. Temple needs utmost cleaning. Every day is a *Navaratra*.

Earlier I used to avoid temples because I carried one always. But now I consciously visit temples - especially the small ones. I realised that these temples, these priests, these worships are part of the system that gifted me the constant Mother's company. Though I avoid the more busy temples and crowds.

I enjoy Yoga Sadhana. I was lucky to learn several. They all differ in the starting point but merge to one path of Dharana, Dhyana, and Samadhi. From *Sabeeja* (dependent on the state of mind) to *Nirvikalpa* (independent of the state of mind) Samadhi. This learning helps me maintain my unity between mind, body, and world and strive to nurture this unity. Yoga also helps me maintain the unity of soul, God and myself beyond this *short break* called life.

Vedas are my favourite prayers. I also love Tulsidas Ji. His creations have a unique combination of bhakti and valour. Simple bhakti oriented prayers are another favourite. For example, Jai Ganesh Jai Ganesh Devaa. And of course, Hanuman Aarti for that punchline - *Baayen Bhuja Asur Dal Maare, Dahine Bhuja Santa Jana Taare!* (Crushes evil with the left hand, nurtures the saints with his right - The Great Yogi - Lord Hanuman.)

I do not relate much with prayers bordering on romance. I prefer shorter ones because that allows me the freedom to sink deeply into the emotions instead of waiting for the prayer to end. I enjoy reading Gita, Vedas and Yoga Sutra less as prayers and more as communication with God.

Often, when a prayer becomes routine, it becomes a mechan-

ical process that fails to evoke the emotions. So I choose a new one. Sometimes, instead of typical prayers, I would focus solely on more complex Yoga Sadhanas like Rudra Sadhana or Hanumat Sadhana. These days, am doing Mrityunjaya Sadhana. *I consider them as different games to build more rapport with God.* And in the process, be better equipped to play well in the playground of mind, body and world.

And yes, there is this favourite perfect prayer that never got mechanical. Am yet to find the original source of this, but whoever wrote it was under divine inspiration to express it:

Twameva Mata Cha Pita Twameva
You are The Ultimate Mother, you alone The Ultimate Father
Twameva Bandhushcha Sakha Twameva
You alone are The Ultimate Friend and Well-Wisher
Twameva Vidya Dravinam Twameva
You alone are The Ultimate source of knowledge and prosperity
Twameva Sarvam Mama Deva Deva
You alone O Lord, are my all, my everything!

Isn't Adiyogi Mahadev the perfect icon of Yogi? He is, after all, the Adiyogi.

Adiyogi is a fashion statement made popular currently, especially by people who believe in Aryan Dravidian theory and that Mahadev was native God of native Dravidians. In reality, the Trinity is considered from the same source - Brahma, Vishnu, Mahesha. This source is the Adiyogi.

Mahamrityunjaya Mantra: For defeating death

Sadhak can chant this Mantra in Sanskrit thrice in the morning

and slowly read it with the meaning. Focus on each word. Practice it in the fresh air.

The mantra that transforms into victories all defeats of the devotee is the MahaMrityunjaya Mantra.

Om Trayambakam Yajamahe Sugandhim PushtiVardhanam |
Urvaarukamiva Bandhanaan Mrityormuksheeya Maamritaat | |

O greatest of all Shiva! While I am engulfed in extremely deep darkness in life, I evoke You.

In this world full of death everywhere, you amazingly cause flower of life to blossom!

You are the One who runs in my very veins as the primary force of my life!

When you cause my eyes to open, then I am able to see.

When you make me capable of walking, then I am able to move.

When you decide to send me to this world, then only I blossom like a flower full of life-force.

When you summon me back from this world, then I climb back to your lap and play blissfully as your eternal child.

You alone are the one who creates through the explosion.

You alone are the one who then takes total control of creation and then maintains and manages it.

It's You alone who then destroys after a creation has run its due course.

You alone are the one who again causes the explosion after destruction.

You, Who enlightens my very capacity to see.

You are the One Who then lights up the entire universe through that enlightenment of mine.

All nurturers, demons, humans, creatures of all kinds - are contained within You, and You permeate them all.

Through your grace, today's demons, turn into tomorrow's piles. Piles of tomorrow then miraculously turn into nurturers of the day after.

Through Your power, today's very life turns into death tomorrow!

Through Your power, today's very destruction form the force of life tomorrow.

Through Your power, today's disease is diagnosed tomorrow.

And through your power, today's bondage is liberated tomorrow.

So O Great God of all time! O Manager of all three worlds! O Creator, Maintainer and Destroyer of past, present and future! I evoke You as your immortal, eternal child! From today onwards, I surrender all my powers, my weaknesses, my nobleness, my wickedness, my victories, my defeats, my very life and even my death to You alone.

Neither do I now have any attachment left for life, nor any fear of death whatsoever.

If I see life, it will be upon You. If I meet my death, it will also

be upon You alone.

If I get into bondage, it will be into Your hands. If I get to achieve Ultimate Bliss of salvation, it will be in Your lap.

Most people tend to find their redemption through You. From now on, I dedicate even my bondage to You and You alone.

Mantra for conquering fear: Abhaya mantra

Mantra for fearlessness: For getting rid of all kinds of ghosts of past, regrets, foes, impediments, obstacles.

Chant it in the morning before sunrise 3 times. Read the meaning carefully. Half an hour daily.

Om Abhayam Nah Kartyantariksham Abhayam Dyaavaaprithvee Ubhe Ime |
Abhayam Pashchaatam Abhayam Purastaat, Uttaraat, Adharaat, Abhayam Nah Astu |
Abhayam Mitraat, Abhayam Amitraat, Abhayam Jnyaataat, Abhayam Parokshaat |
Abhayam Naktamabhayam Divaa Nah Sarvaah Aashaah Mam Mitraat Bhavantu || - [Atharva Veda 19/15/5]

You are scared of the possibility that death might arrive at your door all of a sudden without warning. You are fearful of the possibility that any foe might attack from anywhere! You are afraid that this life-force sustaining you might leave you any moment and your breathing might stop without you being ready for death! You fear losing your friends, family, loved ones forever without any notice whatsoever. You fear - "What if I catch some horrible disease? What if I die an untimely death?"

So listen! It's an unchangeable law of the universe. *Either death will win over you or else you will conquer this death.* Nothing at all exists beyond these two possibilities. Do you really want to win over death at this very moment? So take it from me, time for the resolve has arrived NOW!

I Omnipotent God hereby provide you with a victory over fear.

If you wear the Crown of Dharma over your head, I hereby provide you with means to conquer fear from the space over your head!

If you adopt the Speed of Dharma in your feet, I provide you with means to conquer fear from the ground below your feet.

If you adopt Dharma of Compassion in your heart, I provide you means to conquer fear from the direction in front of your heart.

If you wear the Dharma of Duty on your back, I will provide you means to conquer fear from the direction behind your back.

If you adopt the Dharma of Protection in your arms, I will provide you with means to conquer fear from the direction of your hands.

If you adopt Dharma of Friendship with the truly noble ones, I will provide you with means to conquer fear from your friends.

If you vow to Dharma of Enmity towards the wicked and monsters, I guarantee you mean to conquer fear from foes.

If you adopt Dharma of Impartial-justice with known ones, I give you means to conquer fear from the ones you know.

If you adopt Dharma of friendliness with the unknowns, I provide you means to conquer fear from the ones you don't know.

If you resolve Dharma of Tireless-Relentless-Persistent-Efforts during light, I ensure means to conquer fear for you from light.

If you imbibe practising of Yoga Dharma during darkness, I will ensure you mean to conquer fear from the dark.

If you resolve to Dharma of Protection for those vulnerable beings without a voice, I will make you fearless of all organisms.

You adopt Dharma of a Child towards me, I will gift you mean to conquer fear from the entire universe.

What is Ishta?

Ishta is a form of Eeshwar you strongly feel associated with.

I do not find Moorti Pooja fulfilling. How do I worship?

Moorti Pooja (worshipping idols) is one of the many ways.

- You can go for Yoga Sadhana wherein you control the mind and meditate.
- You can surrender all actions to Supreme and strive for enthusiasm. *This is Karma Yoga - the best form as per Gita.*
- You can, instead of imagining a Moorti, take inspiration from a role model or deity, and model your life around her or him.
- You can spend time feeling this inspiration.

Remember - vision is just one sense. Bhakti is beyond vision and comes from the mind. Mind itself derives power from soul via will-power. So any form in which you tweak your mind for better power from the soul is worship.

It can be through vision (Moorti = idol). It could be through sound (Jaapa = Recitation, Stotra = Hymn). It could be through smell (Hawan = Fire-ritual, etc). It could be through touch (offering various items to a deity). It could be through taste (through having Prasadam offered to a deity). Or It could be directly through Mana (mind) and actions. *Different minds are different. Even same mind has different requirements at different times. That is why so many worship methods.*

Choose whatever you like and clean the mind. Do worthwhile actions and win the world within. In final God realisation, there will be no separate senses. *There will be One Anand (Blissful State) of union with Eeshwar - The Ultimate goal.* For more on Vedic worship through actions and Yoga, read Agniveer books on Hinduism, Vedas, Yoga, etc.

How can a devotee know whether Bhakti will be fruitful or not?

There comes the point in Bhakti when all bonds of temporary are broken. Now it becomes His responsibility to fulfil what you aspire for.

Remember - Bhakti without karma is opium. Bhakti on a foundation of karma is a recipe for Divya moksha (state of Ultimate Bliss).

When Ishwar is Niraakaar (shapeless), why do you

recommend Saakaar Pooja (so-called idol-worship)?

You do Pooja to not please the Supreme, but to make yourself *more worthy* for Her.

Saakaar Pooja is an honest and effective way to reach that Supreme. Whatever you experience in this world is through five senses. *These five senses are touchpoints of your Mana (mind).* In Saakaar Pooja, you direct all these five senses in a coordinated way to become fit for experiencing higher realities.

Instead of wasting your sight in lusting, you evoke *Santaan-Bhaav* (child-like emotional state) towards Maa (Motherly Goddess) Lakshmi. You visualise Maa Lakshmi as a glorious woman on a lotus as if away from the garbage of the pond of the world. She blesses with prosperity. Her confident smile exudes a feel that she will take care of all worries like a Mother protects the child. Even the powerful elephants worship her. You do not have to even get in all these details. In one glimpse you get the feel and surrender.

What do you do next? You close your eyes and look within. You establish this purity within yourself. You uplift yourself a bit. You offer flowers, you sing Aartis, you chant Mantras, you recite Stotras, and you do Yajna. You do all these to surrender every neuron of your brain to this wonderful holistic process of uplift. *This is the real Vikaas (evolution)* through emotions, visualisation, vibrations, the direction of senses, worthy actions and what not!

These deities along with their worship processes were designed by wise sages to optimise this Vikaas process. There are many deities for many aspects of Vikaas. Her properties are infinite. So are the deities and worship methods to activate these properties within yourself.

In addition, Sanatan Dharma gives you the freedom to create

your custom Pooja process; so far it complies with the basic tenets of purity and surrender. Ever heard the story of Dhanna Jaat? Many misused this and packaged this worship with lots of non-sense and social evils. You can always use your brains to ignore the nonsense. But you do not stop travelling in the train because some idiot in Ghaziabad soiled the seat!

Yes, it is true that ultimate reality is Nirakar Brahma (Formless God). A Yogi gets beyond senses and establishes a direct connection with Supreme without any strings whatsoever. *This is the best form of worship.*

Jumping from the top floor is the fastest way to reach the street. But are you strong enough to not break your bones in being fastest? Have you done necessary training to not get killed in the process? *Unfortunately, most advocates of Niraakaar Upasana (Meditation upon Formless God) are not worthy of the jump.* Thus they end up being wailing broken souls. They cite how their role model advocated Niraakaar Upasana as best way as per Vedas. *What they do not understand is that their role-model also was a Yogi.* When a girl passes by, his eyeballs will not fluctuate to have that momentary fun. *He was Jeetendriya (master of senses).* He had built the core foundation necessary for Yoga Sadhana. He would not get desperate urges of Kaama (Lust), Krodh (Anger), Lobha (Greed), Mada (Delusion), Mohaa (Attachment), and Matsar (Jealousy).

Yes, if you are a Yoga Sadhak, you will automatically drift towards Niraakaar Upasana. Because you will see Her everywhere. *Nothing else is lucrative enough to distract your attention.* If you are someone in this path seeing tremendous progress, go ahead for Niraakaar Upasana. But if you are not getting progress or if you are in doubtful, then start from basics. *Do whatever that direct your*

emotions to purity and constant association with Her.

An unprepared soul trying Niraakaar Upasana is like a body-building aspirant trying to do pushups and build muscles in a zero-gravity vacuum. *He ends up floating randomly and deludes himself to believe he is so free!* Or eventually, He ends up taking the support of some Saakaar (with form) element (image of Heaven, Hell, Virgins, a definite prayer process, some specific dress etc.). *Hence, Syrias and Somalias get created!*

It does not matter whether a Saakaar Roop (Form/ personification) actually exists or not. *No one can tell that.* What you see is also a function of how your eye functions. If your lenses had a different focus, you would have been seeing all empty space. *What matters is how you use what you sense to enhance your awakening.* Those who have meditated on Vedas would understand what I mean. Every mantra of Vedas has embedded a unique way to achieve that higher reality.

My recommendations to Mukti aspirants

Start from basics. Use the gift of sense organs to uplift your intellect. Start practising Yoga Sadhana. Surrender to God without ego. And you will automatically gravitate to what is best for you. Focus on results - *purer soul minus Avidya.* Ignore all other petty arguments.

Chapter 5: Food and Lifestyle

Do you drink alcohol once in a while?

I never had a sip. I find no reason to. I believe what separates me from lesser beings is intellect. *Anything that blurs that intellect is an insult to my existence.* I hate the smell of alcohol. Why should I drink it? I find water to be healthier or Amla (Indian gooseberry) juice that tastes bitter but very healthy.

I believe food is what powers each cell of my body and brain. I prefer to be choosy about what I inject in. So, in lines of Bajarang Bali, Lord Hanuman - Epitome of Yogic strength and vitality, no meat, no egg, no alcohol, no junk. I enjoy Sattvik food like Shaolin monks. It keeps me mentally and physically fit to perform my Karma Yoga and enjoy my Bhakti Yoga.

How to maintain incredible energy and perfect health?

Tiredness has become an epidemic. Most people feel exhausted every few hours. And thus the billion-dollar industry of stimulants runs to give us the fuel we feel deprived of. Be it tea, coffee, Red-bull, sports drinks, etc. they all are required not for taste or health, *but to keep us charged.*

Just think about the fact that tea or coffee is hardly a century or two old for most parts of the world. Humans had a much tougher life before that and yet never felt the need of these stimulants. Please understand that these addictions are merely marketing gimmicks. *The commercial mafia thrives and grows only if we are dumb, sick and addicted to them.* The marketing frauds will want us to believe in all the rubbish that they produce and would use every moment of our attention to hoodwink us – TV, Newspaper, ads, billboards, music, radio etc.

However, here are some excellent tips for you to stay charged throughout the day without taking recourse to these stimulants which only make you addicted and race you faster to old age. They include both do's and don'ts. *Try them at least for two weeks and see the change.* Use whatever tips you feel is feasible for you right now. If you find these effective, share the good word around and help others get rid of marketing trap as well.

Some of these tips may sound too simple or insignificant. But the proof of taste is in its eating. Test out yourself.

Water: Drink lots and lots of plain water (unless you have a medical condition that prohibits you from it). Make sure water is not chilled and near body temperature. Drink at least two liters of water in the day. Avoid water for an hour before and after meals.

Do not drink water during meals. If you feel dry in the throat, you can sip in not more than a quarter glass of water in total.

Drink one liter of water the first thing in the morning. This is separate from the two liters you should drink during the day. Drink it before doing for the toilet. Resist the urge till you are done with a liter of water. For better results, you can make the water slightly lukewarm. Add a pinch of lemon or honey if it suits you.

Do not drink lots of water in the last hour of your going to bed.

TV: Just stop watching the idiot box. *It's not the only idiot but dangerous as well. The less TV you watch more energetic and smarter you would feel.* Optimize accordingly.

Make a rule not to watch TV for at least two hours before sleep and four hours after waking up. This is the worst-case scenario.

More you watch TV nearer to your time to bed; the closer you approach your agedness. *Go to sleep while watching TV only if you hate yourself!* Even if you have to watch TV, avoid shifting channels. The flicker dumbs mind and increases tiredness.

Ensure you take frequent breaks from gazing the screen. Do not be glued to the screen.

Sleep: Take sufficient sleep. Do not change sleep timings frequently. Do not sleep under the high-speed fan. Lower the fan speed.

Avoid sleeping in a chilled environment. Fresh air is best. But in case you need to sleep in an air-conditioner, set the temperature, not below 27-28 degree Celsius.

Meditate for 10 minutes before sleep. First, sit in lotus position and take few deep breaths. Then give yourself positive vibes. Make positive resolutions. Thank God and meditate for a while. Then go to sleep.

Do not sleep straight on back or stomach. Always sleep on one side. Do not fold your legs tightly while sleeping. Keep body relaxed and straight.

Avoid sleeping in the daytime. If you are drowsy or tired, a 20-minute nap after an hour of lunch is sufficient.

Make a habit of thanking God for another opportunity to make good efforts, the first thing when you wake up.

Food: Say no to spicy, oily, rotten, dirty food. Avoid meat and egg. *They are not food for those who seek bliss in life.*

Do not drink cold drinks, packaged drinks, packaged food,

bakery products, chocolates and any artificial food, unless it's for prevention of death.

Eat non-spicy, simple, natural nutritious food.

Make a habit of taking few grams of Triphala powder (Ayurvedic herbal mixture) daily once with water, either in night or morning.

Eat sprouts every morning for breakfast.

Try sucking a piece of 'Baal Harad' (Small Harad) after food. It is a great digestive and reverses the ageing process.

Say no to tea, coffee, tobacco, alcohol, narcotics etc. Your body simply does not need it. In few days, you will realise how much more energetic you actually deserve to be, when you replace this unnecessary stuff with tips mentioned above.

Brahmacharya: There is no parallel to Brahmacharya. Put simply, it means avoiding even the thought of lust or sex in any form – subtle or coarse. For the western society, it may seem that this would rob away all happiness from life. The truth is completely opposite. Only when you stop feeding yourself with junk, can nectar be served to you. The mere practice of trying to control the mind from various attacks of sensuality is an energising process. There is a saying that it's easy to show valour in one-off war. *But one who controls his senses for 24 hours, 365 days relentlessly is the true warrior.*

Practice Brahmacharya and get following benefits:

- an inexhaustible source of energy
- warrior-like attitude towards challenges in life
- long disease-free life

- A sense of purpose and direction
- ultimate happiness and bliss

Each of these claims can be tested within merely a month of disciplined practice in this direction. The marketing fraudsters may try to tell you that sex and wine is good. They are not wrong. *It is good for them if you are dumb and diseased!*

Exercise: Keep your spine straight throughout. A stooping posture makes you lose energy.

Do exercise regularly. There are various forms of exercise, and you can choose, mix and match most.

Avoid gadgets: Avoid use of mobile phones, earphones and iPods to the extent possible. They are worst drainers of energy these days.

Avoid listening to noisy music. Spend time listening to music within.

Dream big: Dream big, plan big and put big efforts. Seek knowledge of life, its purpose, mission, desperately. Nothing is more energising.

Smile a lot. Understand that death is not the end. It's the beginning. This life is an opportunity to prepare for that beginning.

Enjoy inexhaustible source of energy every moment of life!

Was Lord Shiva a weed smoker?

Shiva comes from Vedas. Shiva means the Supreme Lord who blesses. Shiva means All-Powerful who gives peace. Shiva means

the Omnipotent who makes villains weep.

Shiva means the Ultimate Yoga Guru

- who is beyond attraction and rejection.
- who makes venomous snakes and ferocious tigers his slave.
- who is the Source.
- who is destination.

My message to all who seek my advice:

- Invoke this real Shiva inside you. The Rudra, the Shankar, the Shuddha, and the Mrityunjaya, who is pleased instantly.
- Don't fool yourself and him with bhang, dhatura, bidi, or ganja (narcotics).
- Don't waste precious life in foolish *Vaama Tantras*.
- Liberate yourself from traps of fake 'gurus' who neglect Vedas.
- Don't make a joke of Bhootnath. Else destiny will make a joke on you, and *fanatic Bhoots* will overpower you.

"Om Namo Trilochanaya"

I humbly surrender to The Ultimate one who sees past, present and future with unparalleled ease.

Why Sattvik food for Yoga Sadhana?

More Sattvik the diet, better for Sadhana. You can start with whatever diet. But unless the diet is made Sattvik, progress will

stop. If you want to get into advanced Yoga Sadhana, diet control is a must. *Else it can do more harm than good.*

Sattvik diet is vegetarian, non-spicy, onion-free, garlic-free, non-fried, non-junk, and simple food. Sattvik food must be eaten less than hunger. *A non-Sattvic diet will make it impossible for you to make your mind stable and explore the light of realisation.* It will keep jumping around like a monkey without your control.

Is Onion bad for health?

Onion has health benefits. For those with blood circulation issues, it is medicine along with garlic. But for those who keep blood thin via exercise, low stress etc., it is unnecessary. Or you take a garlic piece empty stomach in the morning.

For a fit Saadhak, that food is preferred which does not excite the mind and keeps tummy light. And that food is not preferred that distracts Saadhak during meditation. You can feel it if you practice.

How do you balance your research, Yoga, and social work? Do you have any tips for students and professionals of today?

I don't have to balance. I know I am here on a short project that I need to fulfil via Karma Yoga. I consider everything else as a tool for that. I believe in leaving fruits of actions to Him.

To optimise time I practised a few skills:

- increasing reading speed,
- work for long hours,

- multi-tasking.
- I keep learning some new skill to keep brain fit.

To maintain health:

- I work out and drink lots of water as a religion.
- I avoid any food that is not easy to digest or disrupts mental calm. So I avoid spices, onion, garlic, non-veg, alcohol, and junk food.
- I also avoid watching TV, films, news etc., unless for a purpose. This is because exposing the brain to uncontrolled sensory inputs reduces its capacity.

To relax:

- I don't need much. I just engage in a different kind of activity or meditate.

Tips for students:

- I suggest students avoid social media as a way of expression and learn to spend time with themselves.
- Use social media, mobile etc. only for a specific purpose. This will train the brain to be able to work on long-term projects without distractions. Will bring emotional stability and nurture courage to stand by yourself.
- Have a healthy routine, avoid TV, cricket match etc. as a waste of time. If you love cricket, just play. *Watching and clapping makes you analyst who talk but do little.*
- Avoid being a spectator in life. Get into real action.

- Live like a Brahmachari and generate strength. This will stand with you forever in life.
- Learn to make issue-based friends. Avoid sharing personal things and future plans just for the sake of sharing. Share with those who can help.
- Seek help only when you have put your best. Make yourself self-reliant.
- Read Agniveer literature. It will demystify many things.
- Keep in mind that you create your destiny every moment.
- Don't be selfish. Life is about doing Yajna - actions that benefit all. Those who eat for themselves are demons. Remember this message of Gita.

  Be action-oriented. Be effortful. Win yourself. Win the world.

What is your favourite form of entertainment?

There are innumerable forms of entertainment. *But nothing is as satisfying as worship.*

Can you help remove my cigarette addiction or any other addiction?

If you are not in control of your emotional state (which is basically a chemical reaction in neural network and hypothalamus), you are addicted to it. An addict is looking for ways to get a high or rush of chemicals.

Yogi is simply a person who is not addicted.

An addict of situations is simply trying to fulfil the biochemical

cravings of some cells of the body. He tries to *create* situations that meet his chemical needs. That *addict* is attached to anticipated emotions that he is addicted to. The attachment and repulsion are not in anything or situation, but they are within you - your own addictions.

How you get rid of addictions? When you give your neurons something better you can get rid of addition. That simple! Yes, you can. But you must cooperate. You need to do following:

1. Read all Agniveer books in Vedas and Self-Help category. They are written to communicate with subconscious mind (where habits are rooted) more than the conscious mind.

2. For next seven days, whenever free, start introspecting on self. How great is your potential? What all can be done with human life - surely and certainly through consistency.

3. Your life and health are too important for any addiction. Do not try to resist the urge for smoking at this stage, if it comes. *It may show some fluctuations*. If you have read above mentioned Agniveer books, you will know what to introspect and how.

4. Start drinking lots of water. I mean a lot. Unless you have a kidney or bladder related medical issue, target around 5-8 liters a day. It will keep you busy going to the toilet. But don't stop. You must do for next 30 days. More if you enjoy. Like I am an addict of drinking water. Consider water drinking to be an addiction. In any problem, any situation you need to think hard, or in any fun situation, you need water first. Whenever you feel the urge of smoking, drink a glass of water first. Then three Om breathing and read

one Agniveer chapter from the book of your choice from above mentioned set.

5. Read other books by Agniveer. On issues facing us, what wrongs happened in history and yet not atoned. And promise that you must stand against it. You may initially feel overwhelmed but do for seven days, and you will start feeling confident with a sense of purpose. Refer the chapter on Om Sadhana in my book "The Science of Blissful Living". Start doing every night and first thing in the morning after you wake up.

6. Promise at least a five minute HIIT (High-Intensity Interval Training) followed by ten minutes of the aerobic workout, ten minutes stretching exercises and five minutes of deep breathing daily. Then do *Shavasana* (corpse pose) for ten minutes. Total thirty minutes plus ten minutes relaxation. Do not miss it for next 30 days.

7. By 10 days in the regime, you would see the difference. By 30 days you would have quit the habit totally. By 100 days, you have brought a chance of recurrence to near zero.

8. If you have a company of smokers, avoid them. Tell them doctor has diagnosed some problems with lungs. You need to take a break. *Do not elaborate.*

9. If you have children, spend extra time with them. Play and have fun with them. *And make sure you do not gift them cancer by your bad habit.*

10. After you are successful, become an active sponsor of Agniveer Sahitya (literature) so that we can transform more addicts into super-performers

through Yoga, and carve the future we all aspire. Happy transformation!

(Note: Consult a physician before embarking any routine, diet, lifestyle, or workout change.)

Chapter 6: God (Eeshwar)

The Yogi within

In a way, each of us already has a Yogi within, and therefore there is nothing much to discover from outside.

It is never that someone is either a Yogi or a non-yogi. Instead, everyone is either more Yogi or less Yogi. *The goal of life is to become more and more Yogi.*

From this moment I have to match Swami Dayanand regarding character, principles, routine, purity of thoughts, and feeling of security from God. And become a Yogi like Dayanand.

Always have trust in Parmeshwar.

Yogi tries to be selfish but

I tried being selfish about myself, but I couldn't. I tried being scared of the ruthless world, but I couldn't. I tried creating a world of my own, but I couldn't. Because I saw you present in everything I could think of - as a father, as a mother, as a friend, as a teacher, and as my everything! So all I can do is to enjoy your love, protection and pamper every moment! And share the same with the world.

Yajurveda 15.52:

ayam - I am

agniveertamo - best among agniveers

vayodhaah - the source of longevity and maturity

sahasriyo - among sahasra - thousands

dyotataam - dazzle brilliantly

aprayuchhan - completely away from laziness, dullness, anti-Vedic or anything that does not lead to a goal

vibhrajmaanah - shine with royalty

sarirasya madhye - in any group, or society or the world I belong to

uup prayaahi - achieve with ease and confidence and in a convincing manner

divyaani dhama - the most divine and amazing and miraculous of goals.

Can Yogi be an atheist?

Let me tell you the Story of Atheist Baby.

The baby was born blind. Each time it cried, the mother will feed her. He grew up to be a super-intellectual. Someone told him, "You must thank your mother for caring for you so perfectly. You are so strong because of her." The intellectual baby replied, "What nonsense superstition! Don't you know it's a law of nature that whenever you weep, you get fed? There is nothing called Mother in this world!"

Logically, atheism is slightly better than simplistic faiths that believe in Heaven, hell etc. Practically it is probably far worse. And a Hindu atheist deserves utmost pity.

He is deprived of any hope to witness the power of faith that makes a Shivaji or Pratap. They were the heroes of medieval India who represent the true potentials of Yogic powers in social aspects. Thus a life of ordinariness is destined.

Two, devoid of any benchmarks of right and wrong in life, there are only confusions and contradictions everywhere.

Three, Hindu ath*eism comes in a package of the* arrogant illusion of brilliance. Hence, the hope of realignment to logical approach is slim.

Four, atheism trains you to have a short tunnel vision in life. That impacts every other decision you take in life.

Five, a conscious admission of an abrupt end of everything in life makes everything else purposeless. *More of a time-pass than anything meaningful.* And it's depressing to be haunted by the inevitable end. Those who do not get haunted have to make extremely warped mental models that limit their satisfaction.

Finally, am not sure what would motivate such people in the testing situations. In the war against social-evils, a Shivaji would go to any extent for Bhawani (Mother Goddess who is worshipped as the source of Life-force). A Pratap would fight Haldi Ghati for Ekling (Form of The Supreme who governs all, which symbolises Ultimate Power). I am not confident when an atheist would ditch the war and what would convince us of their loyalties in critical missions except ego. *And ego blurs rationality*. Thus, it can be even more dangerous. You may have atheist exceptions, but if I have to create a loyal group Yoga lovers committed to victory against social-evils, I would rather bank on those whose faith is not a function of their score in logical reasoning.

This brings me to the final point. *Atheism is essentially logically flawed.* In certain aspects, it is more flawed than fundamentalists. No wonder there is little to differentiate between extremist opposers of free-trade and extremist fundamentalists.

A Hindu atheist is an even bigger logical blunder. No surprise that Newton was also not an atheist. Einstein was somewhere between agnostic and theist. Hindu atheism is even riskier because such person is more likely to only talk and act little. *Hindus are famed to have this trait*. Without any stable incentive to act, without any pegs for discipline in daily life, such a person is likely to end up being spineless. And of course, it is not his fault. Sheer bad luck that confusions in the name of religion made him lose the big picture. Though, rare exceptions may be there. And exceptions prove the law.

Since Yoga is about destroying ignorance, an atheist cannot be Yogi. He will be delusional.

How important are Yoga Siddhis (accomplishments resulting from the practice of Yoga)?

Siddhis come in the path of Yoga. If they get over you, your progress stops. If you consider them just as milestones, you reaffirm that you are on the right path.

You do not stop until you reach the ultimate Siddhi, which is - *Ishwar Prapti* (getting access to a reservoir of Ultimate Bliss of connection with Supreme).

Yogic powers and Shivaji

Maa Bhawani (Mother Goddess symbolising the Supreme source of Life-Force) came in dreams of Chhatrapati Shivaji (Revered hero of medieval India, powerful Yogi, just ruler) and asked him to fight the dangerous social evils of his time. She promised her blessings that would protect him in this mission

against the powerful and wicked.

Skeptics may call it superstition. Those who have mastered Devi Upasana will know it is real outcome of Sadhana. History is proof of how Devi protected him in most impossible situations. And Shivaji continued to obey Devi in most daring ways.

In recent times, too much of intellectualism is making us incapable of invoking such powers. As a result, we are devoid of *Teja and Shakti*. We just complain. But *refuse to understand* that we can live and perform Yoga, awakening our consciousness and that of the society, through our Yogic efforts for achieving Union with Ultimate.

Om Mahakalyai Namah

Pursuing Ultimate!

Of all the things in life, tangible or conceptual, none parallels the pursuit of the source. The source of all - The God.

Once you have the source, rest is automatically yours. If the source is not there, the pursuit of infinite things in the world through infinite desires is an *endless journey* of miseries, emptiness, frustrations and purposelessness after *momentary titillations*.

The source is One. The goal is One. Nothing else matters.

And since I witness the world through the mind alone, what matters is *to direct the mind to Source alone*. Nothing else.

Faster it is done, the better. Right now, the Best.

Have you seen God?

Yes, I have seen God. In the smile of a child, in blessings of the

mother, in the protection of a father, I have seen God.

I have seen God in that urge to make my nation prosperous, in that dream to make entire world prosperous, and in that satisfaction after a selfless deed.

Yes, I have seen God in myself, in you, and in everyone else. I see the entire world within God.

A Yogi's prayer for universal harmony

Give me the courage to love even those who hate me.

Give me the humility to selflessly serve even those who curse me.

Destroy the very root of hatred in my heart so that I become worthy of your divine nectar.

Role Models and Me

I respect all role models and heroes from the history. I admire their spirit and get inspired. But I do not consider them prophets.

I follow my own conscience and put all efforts to nurture and protect it. I know what those efforts are and hence trust them more than any holy word of truth.

My loyalty lies with only the Supreme who fuels my conscience.

Mission God

Let's make it Mission Ishwar (God). For this, we rise above personal ego and know that Ishwar is the ultimate source and just

thrive on him.

Let's target inner peace. That means the complete stillness of mind un-wavered by anything and everything so that we see God within.

Let's become living examples of Vedas - Anand (Bliss), no Moha (attachment), no Shoka (sorrow) and seeing Ishwar alone.

Let's commit each moment to His service and try to improve every moment. Improvement means:

- How close we are to Him.
- How close we are to Mukti.
- How much better we control the mind.
- How much more Anand (bliss) we feel.
- How much proudly can we say that we have been worthy of His blessings!

Confessions of faltering Yogi

O Parameshwar, I admit that I keep making commitments - really big ones - and keep faltering. And yet you have been so kind to me. Always forgiving me and letting me go.

It is time to realise and let go of everything crap within me and solely be directed to you, irrespective of fruits of my past and present karmas.

Here is my commitment:

1. I will accept whatever situations come as a reward - *best*

possible option - for me given my present and past deeds, and I will thank Parameshwar heartily for that.

2. I will work very aggressively to destroy the roots of Avidya and all other sources of sorrow.

3. I will neither keep any attachment to any living or non-living thing in the world including mind, body, persons, wealth, luxuries etc. nor will I keep any hatred for them. *I will just regard them as tools gifted by Parameshwar to help me gain Mukti.*

4. The only way to Mukti is to destroy the Sanskaars from the very root - *Dagdhbeej*. This alone is my goal.

5. For this, first and foremost thing I need to do is *Tapasya*. I will put my best efforts regardless of any feeling. I will rise above dualities of pain/ pleasure, sorrow/happiness, praise/insult, hot/cold, rejection/acceptance etc. In fact, as mentioned in Manu Smriti I will consider insult and rejection as Amrit (elixir of immortality) and consider praise as poison.

6. The next thing I will do is *Swadhyaya*. I will study and introspect on Mukti texts. I will pray God via OM every now and then to eradicate the source of sorrow. *I will do this with full emotions and honesty.*

7. Next thing I will practice is *Ishwar Pranidhan*. I will dedicate all my actions to Parameshwar. And I will thank God for whatever rewards He gives because He knows and does best for me. *I will never complain or expect anything*. Whatever He is giving is already too much. I sometimes feel I just do not deserve it. But He knows and does the Best.

8. Yoga Darshan says that when one honestly tries to practice Yoga with full vigour, then noble Yogis and noble people start getting associated. *I cannot have false ego that I am alone the best.* In fact, I am the most wretched. So I will test the effectiveness of my Yoga practice and see if it brings me closer to other Yogis for the exchange of purely Vedic and Yogic thoughts and practice *Sangachhadhwam*. Sangachhadhwam means marching forward 'together' in pursuit of The Ultimate. (From Last Sukta of Rigveda on Importance of Collective efforts.) *If not, I will improve and improve.*

Also, I hear that Yogi can change hearts to the path of Yog. So let me see if my Yoga also has the power to do so. *Till I don't see results, my efforts will get more and more rigorous.* And after that, it will get even more thorough.

9. No compromise now on Yam and Niyam. *I will keep becoming more and more rigorous until I reach Asampragyat Samadhi and destroy all klesh (sorrows) from roots.* There is no other way to get rid of worldly troubles. Even the so-called good deeds eventually bring grief because there is even better to do. And the best is becoming one with Supreme. Anything apart from it has mixed results - grief plus pleasure.

10. That does not mean I will not indulge in any worldly activity. I will conduct all worldly activities as directed in Vedas. *But I will be totally detached from all fruits of actions. Further, all actions I will dedicate to Ishwar.* All actions will be inspired by Ishwar.

11. I will do all I do with Anand (extreme happiness). No grudges against anyone, and complete peace. I wish for peace and happiness for all including those who consider

me enemies. No selfishness. Total *Idanna Mama* - Complete satisfaction and surrender to His will.

12. In other words, I promise to be living example of Gita immediately. And each moment I do my best for *Asampragyat Samadhi* (state of Ultimate Bliss through union with Supreme). I don't know how long I will take to reach it. But I will do whatever best I can each moment. And I request Ishwar to help me in this noble mission by guiding my mind to His meditation alone.

13. There are two things. "Abhyas" and "Vairagya." *Abhyas* means vigorous practice to detach oneself from Karmas and attach with Permanent Paramatma. *Vairagya* means removing all associations with the world that is temporary. I will master both.

14. My goal is *Dagdhabeej* irrespective of what happens in the world. The practice of Yoga is one thing that can be done irrespective of our current situation or how opposed the world is to our practice or whatsoever challenges we face. All I need to do is to detach myself from all fruits of actions, situations, and challenges with total *Idanna Mama*. And keep offering whatever best I could to Parameshwar.

15. I will practice complete *Ahimsa*. No hatred at all. No hard feelings. No grudges. Not even guilt. Just a desire for the well-being of all at all times under all situations.

16. If someone misunderstands me, hates me, or considers me a villain, I will not worry. *I will simply focus on Yoga practice and get even more aggressive in making Sanskaars Dagdhabeej*. Paramatma will do whatever is best for me because

opinions of no one matters. What matters is that I am genuine to Paramatma. And if the other person is also Yogi, who knows Paramatma, may find ways to synergise the efforts if that be best. But that is Paramatma's choice. I should not thrust my choice to Paramatma.

17. I will not be bothered by how many times I failed in past. I will just make sure that this time there is no failure. Finally, I will pick up and will fly away with escape velocity.

18. If someone who had misunderstood me earlier or does not know about the new 'me' and if he approaches me, then I will let no grudge come out. I will take everything welcoming, fresh and with Ahimsa. I will consider everything at present value and focus only on *Asampragyat Samadhi*, which means no Raaga, Dwesh or Avidya.

19. I will remember that Yoga means being very happy and keeping everything as happy as possible. No pleasing or succumbing to their desires but a general disposition of Shantih and Ahimsa, and wishing well for everyone.

20. I will always practice what Yoga Darshan says: For happy people, have a feeling of friendliness. For those in troubles, have a feeling compassion. For those in the noble path, have a feeling of happiness. Simply avoid those who are on the wrong path. Avoid not just people, but even tendencies. Don't keep grudges. Don't judge on ego. If someone considers you enemy and yet is on the noble path, have a feeling of happiness for that person and help in all ways you can. Even if your enemy is happy, pray for his happiness like you pray for someone in your family. If you have a wrong tendency, throw it out ruthlessly. *Don't judge*

people, focus on issues.

21. I will remember, my goal is Asampragyat Samadhi - the eradication of all *Klesh* and *Vrittis* till they are burnt away. Nothing else is important.

22. Very hard Tapasya, Ishwar Pranidhan and Swadhyay are a must for me. Rest will follow gradually.

23. I will convince none about myself that their misconceptions are wrong. Instead, I will just do Sadhana and let Ishwar do the rest. I read in Yoga Darshan that if one is truly in Ahimsa, even those around him get Ahimsak. Let me see this:

Ahimsa - Others will also become Ahimsak

Satya - Whatever Yogi says becomes true

Asteya - All Yogic powers and people unite with him

Brahmacharya - Ultimate bliss

Santosh - Ultimate satisfaction

Swadhyaya - Great legends come in company - dev, rishi, Siddha realisation

Ishwar Pranidhan - Samadhi

Let me master all these, and focus on none else and then see what happens. Let me see how powerful are Yogic vibrations and how eligible am I. It means from today:

a. No anger under any circumstance whatsoever. Let people abuse, ridicule, closed ones doubt, hate, misunderstand, or have factual misconceptions. But neither will I react in mind or in words

nor I feel an inch of difference and try to explain. *All this has to be done through Yogic Sadhana alone.*

b. No indulgence in anything even slightly worldly - taste, vision, movie, song, or sound.

c. No negative thoughts. Always *Chitta Prasadanam.* Means always cheerful and happy. More than the world.

Chapter 7: Tantra

What is Tantra? Do Tantric powers exist?

'Tantra' means any systematic approach towards a goal. 'Praja-Tantra' is democracy for example (Praja = public/ citizens).

The religious Tantra, which popularly people refer to, are very powerful models to tune your mind through symbolism, rituals, meditations etc. This tuning makes you more receptive to certain powers by bringing more harmony between you and source that governs rest of the world.

The tantric domain is popular in Hinduism and Buddhism. *99% of what is proposed as Tantra is an absolute hoax*. In many cases, symbolism is taken literally, stupid rituals are conducted, and lives are wasted in narcotics or unhygienic environments making the practitioner diseased, weak and mad.

But that 1% also exists that is built upon foundations of Vedas (source texts of all positive philosophies of the world) and Patanjali Yoga Darshan mental models (Darshan = Philosophy).

It's a risky path because if you start wasting time in stupid mental models, *you do more harm than benefits*. It is thus a risky field unless you have systematically learnt from experts or from sources.

Also, note that Tantric mastery does not happen overnight by killing mosquitoes in a cremation ground. *It takes practice, efforts, dedication for long*.

Yes, you do get powers to harm others as well. *But that is neither goal nor advisable*. Though, harming the evil is never bad. But that is an extreme measure. It is supposed to be used for internal growth and spreading goodness.

Contrary to popular perceptions, use of sex, meat, wine, and

fish is unnecessary in Tantra. People do use them because they took things literally. Also, some fake Tantra texts against Vedas were created that became popular. Swami Dayanand has exposed some of them in detail. Avoid Tantriks who insist on these. *Their knowledge is incomplete, their practices may be dangerous.*

Though, *Mudra*, hand positions, do help. The true power of Tantra comes from Vedic practices. You may find a Tantric who is good but does not know about Vedas. But his power would be not even 1% of what Vedas offer. And he will definitely be misled beyond a point because he does not know complete picture. He is a technician but not the engineer.

Most Tantra texts available today are spurious. There is no reliable source of these. My suggestion is to stay away from them.

Tantra of Shakti traditions is very powerful. So is Hanuman Tantra. Every God has an associated Tantra. Some Tantras are relatively safer. Some are riskier.

A strong recommendation is to avoid self-study of these. Tantra benefits can also be derived when someone else does for you if you get associated with specific aspects. That is safer than doing all yourself. But even in this, avoid fake ones. They may bring more harm.

Few people know that Banda Singh Bahadur was also a Tantrik. There are ample safe approaches to reach the goal. Tantra is for really advanced people or for those who are looking at desperate measures due to some situation in life. A rough analogy would be emergency allopathic medicines.

I would recommend Siddha Paaths instead for most.

Can you please clarify what Tantra can do?

A lot of mental training can be done. Also, you get to develop powers to influence others. These are aspects that one can observe himself. Other things are subjective, so will refrain from making any assertions. *Remember one key, Law of Karma ensures that your Sanskaars define the reality around you.* If you can tweak the sanskaras, different types of realities can emerge.

Is it true that Tantra is not for Kaliyug (present era)?

This is a simplification. Every wisdom exists in all ages. Level of accessibility varies.

Is Reiki same as Tantra?

Reiki has less symbolism than Tantra. Vibhuti Paad of Yoga Sutras has more on this. I am yet to find a Reiki practitioner who is effective.

Tantra and Moksha

My goal is not to distract you into the realm of supernatural powers. *That is neither goal of real Tantra nor my intention.* My goal is Moksha. And path goes through Karma Yoga – purposeful and action-oriented living aimed at a union of the soul with Supreme. Any other island of expertise is an obstacle for me and not my destination. I am just sharing my experiences as many beginners find it useful. *Tantra is one tiny drop of the Vedic ocean.* The real game lies in breaking bonds of temporary and being stable in it.

What is the difference in Pooja and Tantra?

Tantra means a framework. It can include Strotra, Pooja, Visualizations, and Rituals combined together for some focused impact. A Stotra is a hymn of praise/ ode/ eulogy. Pooja means worship/ prayer.

Pooja will always be a necessary component of Tantra. Pooja generates humility and surrender to Eeshwar. You add a bit of ritual, and it migrates a bit towards Tantra. You add a bit of visualisation and specific Dhyana, and it tilts more towards Tantra. You add a few different Pooja and Dhyan methods for a specific goal, it becomes almost Tantra. *There is no water-tight difference.*

Typically, Tantra refers to situations where you look for *specific hacks*. Pooja is more generic.

But let me tell you. A lot of nonsense is promoted in the name of Tantra. They even go to the extent of justifying sex, wine etc. *That is neither Tantra nor Pooja. That is a pure hoax that brings perversion and diseases.*

Whatever you call, whatever name you give, but worship must be on the foundation of purity of food, mind, and actions. Lord Hanuman is the ideal worshipper. Any method that Hanuman would not follow is garbage. These days this garbage is hyped and marketed.

(Hanuman is the hero of Ramayana who enabled Lord Rama in a victory against mighty forces of Lanka's Ravana who had abducted Mata Sita (Rama's wife).)

Can we solve Bermuda Triangle mystery with Tantra?

Bermuda triangle is a physical phenomenon. You can use Tantra to generate willpower and push your way through results.

Give me a demo of Tantra power

Do a very simple experiment:

1. For next 15 days, do not indulge in TV, movies, social media gossips, vulgar talks, anger, hatred, junk food and other things you know to be nonsense.
2. Drink plenty of water to keep yourself hydrated.
3. Every morning, get ready as soon as possible. After bowels and bath, stretch out a bit.
4. Sit in lotus position in East on a non-conducting surface (like carpet).
5. Close your eyes with a gentle smile. Do 21 rounds of deep relaxed breathing. Focus on the breath.
6. Recite Gayatri Mantra once and then spray water over you.
7. Now focus on Sahsrara Chakra (top of your head) and recite Om Namah Shivaya (one with each relaxed deep Breath) in mind. Keep left hand over right on your lap if you are male. Reverse the position if you are female.
8. Do for 11 inhalations and 11 exhalations.
9. Now recite Mahamrityunjaya Mantra. Do not focus anywhere except on mantra sound. Do not sing, just recite.

10. Now recite "*Om Namah Shambhavaya Cha Mayobhavaya Cha Namah Shankaraya Cha Mayaskaraya Cha Namah Shivay Cha Shivataraya Cha*"

11. Recite Gayatri Mantra once.

12. Recite 3 Times Om with a deep breath and long exhale.

13. Concentrate on any one specific aspect of life you want to change. (This step is optional. You can also just surrender to Mahadeva and spend as much time you enjoy with Him.)

14. Now rub your hands and put over eyes, head, and face.

15. Open your eyes with a gentle smile.

16. With folded hands, say once "Om Namah Shivaya."

That's it. Repeat before sleep as well. This is a very basic, simple, and safe technique of Chakra activation. I have eliminated every procedure that may be cumbersome to perform or will need additional items.

Record your experience after 15 days. Certain things are best experienced instead of argued upon. If demo works for you, you can realise the power of real deal.

Om Namah Shivaya

Chapter 8: Society and World

Life and Sanskars

Life is short.

After it ends, only Sanskaars you develop will matter.

Every moment of life is a choice. Choose only what improves your Sanskaars.

Reject the sweet poison.

Even if you fail, make a better choice next moment. More than 'what you do', 'why you do' matters.

The ultimate goal is to eradicate all Sanskaars so that only inspiration of Eeshwar remains.

Discomfort: sometime far in past

The discomfort continues. Materially I am at probably the most enviable position. A high-paying senior level job in an MNC and I can really look forward to a comfortable and stable future. But it is this comfort and stability which is causing discomfort. No, it's not all peace and happiness that I want in my life. Fire is the basic force of my life and I need to have a medium to vent it out on a continuous basis. Otherwise, I will be causing self-annihilation.

Let me be frank and clear. This comfort was never my mission or vision in life. All along I had been preparing to do something worthwhile and significant for my country, my society, and my people. To reach self-actualization through my own brand of Karma Yoga, to fight like a warrior and feel satisfied that the life hasn't been a waste before I die.

So why do I have to do this job? At best because I also have

duties towards my family. This is the best that they can imagine for me. What I believe to be best for myself is not at all their cup of tea. So what do I do? At one point in time, I will have to make a choice. Then why not make that choice as soon as possible? But the choice has to be sustainable for my goals and not momentary josh. So what do I do?

Grow the fire within like anything, be a Raja Yogi, and master thy self. Kill the carnal weaknesses and then….break free. Strengthen yourself to a point where external compulsions no longer matter.

Remember I am all alone in this path. Nobody perhaps thought in this manner before this, and with this intensity. So you be your own benchmark. Appreciate others, but be cautious before you take the appreciation to the point of followership. Because you are intending to remove all mental barriers, rarely people are comfortable with such a model. It's more comfortable to define a set of possibles, impossibles and limitations, and then move ahead. It's more comfortable to define the best you can reach and your area of focus – smaller the better.

Your thoughts are different from this and let this difference never vanish away. Till the opportune moment comes, don't wait. March like a crusader in path of Raja Yoga and show yourself what Moksha through Karma Yoga means.

Remember there is only one Dharma for you – power – of soul, of body, of mind, and of everything. Anything which is weakness is sin. 'Majboori' should not be a word in your dictionary. It's easy to say, it will be easier to do.

I have my vision and I would see them to reality – regardless of whether even one person is with me or the whole world is against

me.

The first virtue to master is Abhay – complete absolute fearlessness.

Why does Gita say "Day for Yogi is a night for the world and vice-versa"?

Yogi surrenders to Supreme Source and rejects all attachments for temporary objects. He is motivated by the greatest need of the hour.

The world is opposite. It has nothing to do with Supreme Source and craves for temporary objects alone. It is motivated by populism, lust, and titillations.

The night of indifference for the world is a day of active actions for Yogi. Yogi sleeps peacefully while world wastes life in silly deeds.

Who should be our role models for spiritual path?

Our real role models of spiritualism should be legends who rose to the challenges of nation and society and burnt away their self to serve the larger cause. They were the true seekers of Mukti and exemplified the concepts of *Vidya* and *Vairagya* for us through concrete actions. They are the true saints for us. *Because the concept of Mukti is only for the strong and effortful.*

May we all seek such a powerful, vigorous selfless mission towards Mukti that is not restricted only to 'I' but society, nation and entire humanity!

May Ishwar grant us that strength, enthusiasm and purity right now!

What is the purpose of being a Yogi in society?

Purpose of a Yogi in society is to be strongest to protect weakest.

What's the significance of festivals?

Festivals are like milestones or reminders that serve multiple purposes:

- Allow us an opportunity to socialise, unite and come together. Unity is strength.
- Recall our spiritual duties and higher goals than day to day dog race.
- Remind ourselves of the good work done by our heroes and role models so that we can follow their footsteps.
- Get a break from our daily chores and nurture our creativity so that we can experience different stimulations for the brain.
- Perform good activities on a larger social platform that are not possible on an individual or small team level.

Whenever we celebrate festivals, we must not forget these purposes behind. In our celebrations, we must strive to include as many people as possible. We should be sensitive to challenges faced by deprived ones, not spend extravagantly when one section of society is facing troubles and *perform charity to strengthen and unite all sections of society*. Festivals are a reminder of last Sukta of Rigveda also known as *Sangathan Sukta* which talks about merits and ways of unity.

How should a Yogi view social role in the journey towards Ultimate?

Rigveda 10.161.4 answers this perfectly:

Your efforts should be full of enthusiasm and for the bliss of everyone.

Your emotions should be for one and all and love everyone the way you love yourself.

Your desire, resolve, analysis, faith, abstinence, patience, keenness, focus, comfort etc. all should be towards truth and bliss for all, and away from falsehood.

Keep working in synergy to increase each others' knowledge and bliss.

How to encourage world on the path of Yoga?

Don't try to write a script for other people. *Set yourself as the best example.* No one can influence anyone else. Law of Karma states that it is your own will that decides your fate, none else.

But when you set right examples, people who have willed to improve will start coming closer and improving themselves. You become a medium for them to explore their own goodness. But the will has to be within and is independent of external influence.

Swami Dayanand was a charismatic saint of his era. Many got impressed and adopted Yogic ways, simply by seeing him. This is because his persona attracted those who had the will to improve and he became a medium of transformation for them.

On the other side, some of his own long-term disciples went

ahead to stoop low to anything, even though they were so close to him. His own cook poisoned him.

So don't be upset. Being upset/discouraged is against Vedas and crime in itself. *Instead, take resolve to be most positive and dynamic person and attract like-minded through the brilliance of your Satya.*

How to be a Yogi in 'Kaliyug' (today's era)?

It's a myth that Kaliyug is bad. Kaliyug is just a measure of time. In fact, we are far better than Mahabharat era in many aspects.

We do not hail gamblers who put stakes on the wife as Dharma Raj. We believe in the Vedic message of monogamy.

We must break the myth of golden past and give platinum shine to today. Then it was only Krishna who stood for Dharma. Today we have the opportunity to invoke Krishna in each of our hearts.

How to unite in spite of diversity in beliefs?

We may differ in beliefs, goals, approaches, moral values, cultures etc. We may debate and argue. But so far we *don't curse hell for each other* because of these differences, we are one family. I love you more than I love myself. This is the essence of Sanatan Dharma.

What's the significance of collective actions in the Yogic path?

Vedic knowledge *does not* mean memorising certain verses or understanding certain concepts intellectually. It means complete understanding that is exhibited in thoughts, words and actions – in

knowledge, actions and contemplations.

This is like learning bicycle. Merely reading a book on a bicycle and its design will not help. You need to practice. *There is simply no other alternative*.

Similarly, to achieve Mukti you need to be in the world, live like a lotus here, detached from the mud around, and put efforts for cleansing the system. *To run for meditation when your duties demand your involvement in the world, will not lead to Mukti but dumbness – the opposite of Mukti*.

Isolation may be useful in short-term for a specific purpose, but Mukti *cannot* come without cooperation with other souls. Vedas have innumerable Suktas only on cooperation and collaboration.

Is Yoga acceptable for Muslims?

Yoga has nothing to do with religion. The exercise part is like any other fitness regime. The meditation part is about mind control.

What Muslims do as Namaz is also a variant of some Yoga postures in Vajrasana. The anti-Muslim notions of Yoga are unfounded and without basis.

One problem is the use of words like Namaskar in Surya Namaskar. Namaskar is a synonym of Salaam. *Namaaz itself has 'Nama' which means to acknowledge humbly*.

You don't worship Sun God in Surya Namaskar. Instead, you practice poses that activate energy sources in the body. *The sources that energise are called Surya. The sources that relax are called Chandra*.

There are different routines to activate Surya and Chandra in

the body. Surya Namaskar is more popular because of its natural needs. Experts also practice Chandra routines for balance.

Yoga is not just acceptable for Muslims but is *very essential* for every human being. Both physical and psychological aspects of Yoga bring benefits for mind and body. Why should Muslims be deprived of it?

How to assess progress in the Yogic path?

When it doesn't matter if you are alone or with millions. When you don't care if you will win or lose.

When you are immune to ridicule or praise. When only inner voice drives you. When only mission pulls you.

When only enlightenment shows direction. When fear, lure, pain, and pleasure become words you cannot feel.

Then, know, you are beginning to become Yogi.

How do you rationally explain reasons for living purposefully?

Either life has a purpose or life does not have a purpose. If life has a purpose, then every action of life must be evaluated on a benchmark of being relevant in serving the purpose or not.

If it does not have a purpose, then there is no benchmark to judge any action to be better or worse than any other action. Whatever you do - kill, loot, rape, drink, steal - is no way wrong. And sacrifice, kindness, respect, discipline are no way right.

If eventually, the life has to end in an eternal blankness, how

does it matter what we do and what we do not?

One may say that one is free to do whatever he wants to do so far he does not hurt someone else. This philosophy sounds good on paper. But it is riddled with major flaws:

A. No one can do anything without impacting others. From a breath of clean air to clothes, travel, food and luxuries - each of us is hopelessly dependent on others. The only way to not hurt someone else is to live in a spaceship in interstellar space. Even then you would be dependent on others to build you a spaceship. Knowingly or unknowingly you would have impacted innumerable lives despite being freedom loyalists.

The chain of human dependence goes way beyond our imaginations. *The world was designed for collaborative living*. There is no scope for independence. You cannot even blink if you were to take permission from others.

I got hurt due to carelessness while walking down the stairs. So I sprained my leg. I could not go out. Hence the meeting I was to chair got cancelled. Therefore salary of my employees got delayed. He postponed his purchases. Therefore another salesman could not meet his target and got fired. His wife got upset. There his wife's sister got upset. She fought with her husband. Husband got agitated. He showed carelessness in driving. He hit a boy on the road. The boy died. My carelessness killed a boy.

This chain can go even further. Every good or bad action has an impact on everyone else in ways we cannot imagine.

Our freedom is conditional.

B. Eventually, everyone will end up in an eternal blankness if

there is no purpose of life. Then how does it matter what happens to whom? The end result is decided beforehand. *How is human life different from bubbles in water that eventually end into nothing?* All I know is that I feel happiness and pain at this moment. So how is the urge to maximise my happiness in the present wrong? Why should I bother about others who are bound to end in blankness in any case?

C. Who passed the principle that one must care for others? Was he not yet another bubble in the water who is no more? Why should I believe in his philosophy? Just because millions other believe so. Then millions other also get angry and tell lies. Then why is telling a lie wrong?

It is clear that if one believes that certain acts are good and certain bad, then life must have a purpose. A life that ends in blankness has no relevance of good and bad.

If purpose does not exist, then there is nothing good or bad. Then the only religion of human being must be to maximise the pleasures of life - be it by killing others or fooling others or whatever.

And if purpose exists, other actions of life must also agree with the purpose. Then there is no scope of "My Life My Choice". It always has to be "My Life Purposeful Choice".

The question arises though - what is the purpose? Who will tell me the purpose? Well, Vedas say - you may never know the purpose till you get to the climax. But you definitely can know what is *not* the purpose.

- Since we live in a hopelessly collaborative world, anything that does not bring the greatest good for most is *not* the

purpose.

- Anything that deviates anyone from purposeful and responsible living is *not the* purpose.
- Anything that aims to bring pleasures against laws of nature is *not the* purpose.
- The human brain is the most plastic organ. You can mould it anyway simply through thoughts. You can do it at any age. More you practice, more the flexibility in the brain. Anything that does not utilise this plasticity to become purposeful is *not the* purpose.

What's secret of a Yogi's high energy?

A large number of rivers drain into the massive ocean and lose their existence. Yet the ocean is not impacted even a bit by them.

All desires of a Yogi drain into the ocean of his own self without any adverse impact. He alone obtains peace and not the one who desires enjoyment through temporary objects. (Gita).

What is your Varna/ Jaati/ Caste?

I am a Shudra when I am writing for Agniveer. I am a Vaishya when I am raising fund appeal. I am a Kshatriya when I fight against social evils and fundamentalism. I am a Brahmin when I am worshipping Bajrang Bali.

I am beyond all these when I no more remember who I am and see only Him. This seems my ultimate reality.

Every other Varna is a path to this.

What's the issue with atheism?

Despite the hype created by blind faiths, the fact remains that 'I' exist. And 'I' cannot be a chemical reaction or inanimate entity. If that be so, how could I demonstrate the characteristics of happiness, sorrow, attraction, repulsion, efforts, intellect?

I agree that different parts of brain enable these functions. But who is the source? Who is the driver of the car? Who, even after a deep sleep, wakes to say that 'I' slept peacefully? Who feels the peace? Who gets the urge to be Agniveer. Who feel the 'I'? If it were a purely physiochemical world, only inanimate objects would have existed, and there would not have been 'You', 'Me', 'He' or 'She' debating this very topic!

a. Presence of 'I' cannot be denied. *The very act of denial proves that an "I' exists that is denying!*

b. Further, there is no cause for this 'I' to get destroyed. Since 'I' is not a physical entity, 'I' cannot be worn off or damaged by other physical entities. Apart from the change in the association of 'I' with other physical entities like body, nothing can change in 'I'. *'I' don't need a proof to know that 'I' exists!*

c. If 'I' is imperishable, how come rest of the physical entities work together in unison to create an appropriate environment for 'I' to exist, enjoy, act and think? 'I' know that 'I' did nothing to manage it. Yet I know a grand conspiracy is constantly at work to suit my requirements of survival with the physical world and enjoy the same. I get a body whose wonderful mechanism is not yet understood. I get a brain about which we know nothing much except that there is nothing more mysterious than it. The food I eat, the society I live in, the earth, the solar system, and the universe.

'I' know 'I' did not manage all these complexities. 'I' know that inanimate particles and waves cannot create a corporate body and allocate responsibilities to make all this happen like in a factory. There is some other entity who is managing it all. This entity has to be living/animate like me or else it cannot manage innumerable 'I's like me.

This introspection suddenly destroys the very foundation of Atheism. And it challenges Agnostic to admit that you are Agnostic only because your intellect has a limited capacity today.

d. I know clearly that three entities exist right now - 'I', inanimate particles/waves, and the manager of it all. Let's call them soul, nature and Ishwar (God).

The presence of these three entities cannot be denied, and hence no rational soul can be an atheist. All leading scientists have refused to be Atheist and have admitted that a manager Ishwar has to exist.

e. Some sceptics may argue further and say that there is no Ishwar but only laws of nature which lead to the creation of everything in the world. This cannot stand reason of scientific spirit because:

What we call as the law of nature is nothing except something being repeated most perfectly without deviations. For example, Yajurveda says that "Ishwar has held every entity and moves them perfectly as per unchangeable laws." Because He does so with perfection, we call it to be a law.

Let us take the example of Law of Gravitation. Two objects at a distance tend to attract towards each other as per a defined formula. Now if there is no entity managing the whole show, *what*

caused the objects to get attracted? Scientists call it Fundamental Law because they cannot answer it further.

An analogy would be a mother of a deaf-blind child. Whenever the child wept, the mother gave him food. And she did it perfectly. A few years later, the child was communicated through some language that her mother has been very nice to him and gave him food every time he wept. The child laughed, "What a joke! I don't know any mother. It's a fundamental law of nature, that when I weep, some food comes to me!" *An Atheist is a nothing but such a deaf-blind child!*

They cannot explain why certain physical entities would suddenly start having a feeling of 'I'. They cannot even explain which particular physical entity is feeling this 'I'. For example, scientists are baffled on whether there is a specific seat of consciousness in the human brain, or many neurons together form 'consciousness'. If yes, then how and why? And why does that consciousness repels death and its destruction? Why that consciousness seeks peace and wants to avoid frustrations and grief?

So-called Atheist scientists have no answer. And they also don't know how they can answer it except admitting the existence of another intelligent entity apart from their own *jungle of neurons* in their respective brains!

f. What more, I find that my thoughts control my destiny to a large extent. By moulding my thoughts and resolving for anything, automatically I get surrounded by situations and people that help me move towards my resolve. There is an art through which all the inanimate and animate entities of the world seem to work as per my thought processes. If I tend to be negative, negative events happen to me, and negative people surround me. If I tend to be

enthusiastic, I get more enthusing opportunities.

g. Further, if there is no permanent 'I' and no manager of everything, all the concepts of ethics, morality, peace, honesty go for a toss. Then even punishment of criminals is wrong. Incest is also justified. Murder is also justified. Insanity is also justified. Nothing remains unjustified except the curious urge of an Atheist to expose frauds of religious cults and propagate Atheism!

'I' know I exist, and unless there is an entity managing all this for me, 'I' know that nothing at all will make any sense!

A brief scratching of surface brings us to yet another conclusion:

Despite disillusionment with the various cults and sects, a rational 'I' can still not be an Atheist.

a. God still exists

b. 'I' also exist

c. If at all God is just and rational:

- His knowledge and path to total bliss relevant for me should be *intuitive* to my intellect.
- This knowledge cannot be left to be based on my own intellect because that is limited. So it has to be a benchmark, I can look up to, throughout my progress, without doubting whether I am being fooled by my limited intellect.
- This knowledge has to be *unchangeable*. There should be some mechanism to ensure that the knowledge is preserved in the same format as since inception.

- This knowledge has to be available since the dawn of human civilisation and not have emerged suddenly through some *self-proclaiming prophet and his gang or some self-proclaimed saint*. The saint may at best present this same knowledge in a more reasonable manner for my consumption.

- The life should exist in a cycle of birth and death because I can do nothing without a supporting body and intellect, and one single life is *too less* a time to achieve the final desired state of bliss. Also if there is only one life, if I fail to achieve the ultimate level of bliss in one single life, still some more opportunities have to be provided to me since I still exist. *And if there is no such additional opportunity provided, then life itself has no meaning*. This knowledge should remain same in all lives.

- This knowledge should not be in a vernacular language

- This knowledge should be an ultimate benchmark but not something which has to be *mandatorily believed in blindly to escape the wrath of God*. I should have the opportunity to explore the truth myself and reach the knowledge through a process of efforts and evaluation. *There should be no force of blind compulsion*.

- This knowledge should not have internal contradictions.

- This knowledge should not have contradictions with established facts and observations of science.

- This knowledge should not contain time or geography specific knowledge that is not relevant for all ages and all locations.

- This knowledge should be devoid of superstitious stories and false claims.
- This knowledge should be based on tolerance, equality, peace, bliss and purposefulness that is so intuitive to 'I'.

I aspire to seek and lead my life as per such source of knowledge as described above.

I reject the God of Bible or Allah of Quran completely because of scientific fallacies in these theories. But I am not an Atheist. I am also not an Agnostic.

I believe in an Ishwar who is existent, animate, blissful, formless, omniscient, unborn, endless, unchangeable, beginning-less, the support of all, the master of all, omnipresent, permanent, un-ageing, immortal, fearless, eternal, and holy, and the maker of all.

I believe in an Ishwar who exists with me always - right from beginning-lessness (Anadi) to endlessness (Anant).

I am Yogi. I am a seeker of Truth and Truth alone!

Is Chaevak atheism acceptable for Yogi?

Charvaka brand atheism is a myth created in British era. It is *not* a school of philosophy like Buddhism, Jainism, Sankhya etc.

There is no text available on Charvaka philosophy except some silly quotes. No significant group ever followed it. *Actually, it is impossible to follow because it asks you to keep drinking until you faint down in your own vomit.* And then take a loan to eat butter. If you do that you will not live long enough and fit enough to write a philosophy.

There are actually no atheist philosophies in Bharat that absolve you from your duties. Every philosophy has, on the contrary, fought against this irresponsibility.

The word for such nonsense in Gita is *Asur*. And one who fights Asur alone is *Yogi*.

Chapter 9: Vedas

How do we understand Vedic Mantras?

Vedic mantras cannot be understood via grammar and dictionary. You must cultivate a sharp mind, live life of a yogi, enter into *Samadhi*. Only then you see the meaning through Mana (mind) like you see the world through eyes.

What are prerequisites to study of Vedas?

There are five prerequisites to understand Vedic mantras.

1. Mastery over senses and Yog Sadhana.
2. Sharp intellect and study of a vast variety of subjects.
3. Extraordinary emotional quotient.
4. Valor to not succumb to own ego or external pressures.
5. Constant nurture of physical strength and hard-work.

How can we measure the level of our own EQ?

Some basics are:

- Rising above tendency to ridicule someone because he differs from you.
- Ability to keep yourself in other person's position and then decide the course of action.
- *Realizing that logic without emotions is like a body without a soul.* At the same time, standing for your own ideals without getting defensive or offensive. Yajurveda 40th chapter says: "When you start seeing everyone and everything within Brahma, you rise above delusion and grief."

Does not mean you do not study Vedas till you score 100% in above points. But definitely, the study of Vedas without a continuous focus on these will be a waste of time.

Basic facts about Vedas

There are around 20,000 mantras in four Vedas. Many mantras are common in four Vedas. Sama Veda is a subset of Rig Veda.

Not all Vedic mantras are for all mental levels. Some are easier, some are very deep. In fact, all mantras are very deep, but some are easy to understand even for beginners. As you evolve, you discover deeper and deeper meanings from the same mantra.

Mantras have to be understood in the context of other mantras around it. Most people falter in understanding mantras by assuming that each mantra is standalone.

Same mantras coming in different Vedas in different Suktas have slightly different meaning. Just like the same sentence in a novel in different chapters have a different meaning.

The only way to understand Vedic Dharma is by *meditating and feeling* the mantras.

Lack of knowledge of Sanskrit is not a deterrent in feeling the mantras because *Sanskrit came from Vedas. Vedas did not come from Sanskrit.*

What is the best way to understand Vedic Mantras?

The best way to understand Vedic mantras today is as follows:

- Have a very rudimentary study of Sanskrit. Advanced

study is actually a bottleneck because most rules of normal Sanskrit do not apply in Vedas and vice versa.

- Have compendiums of roots of words.
- Have a few translations that break and give the meaning of each word in the mantra. (These translations would be defective and incomplete, but they give breaking of words and broad sense of the meaning of each word.)
- Practice Yog and meditation. Reach at least level of Dhyana if not Samadhi in Ashtanga Yog.
- Now study the mantra, study the different words, study the root meanings given in compendiums, and start feeling.
- Get into a meditative state.
- Read a few mantras like this; get deeper and deeper into meditation.
- Soon, you will feel as if you have become one with the mantra and meaning will reveal. You will be able to see what feeling does each *root meaning* conveys.
- Some mantras will be easy to decipher. Some will be difficult. Vedas have everything for everyone from beginner to Mumukshu.
- If you fail to understand some mantra, just go with overall feel, if not exact meaning, and move ahead. As you progress, an old meaning will suddenly become clear in a flash. Like serendipity.
- You need to practice this for at least 100 days to get in the

flow and start feeling.

- *As you start feeling, you will find words to be insufficient to explain what you feel.* You will feel need to master certain skills to better understand. You will have to do a lot of hard work. You have to always keep learning a new skill. *It is impossible to understand Vedas unless you are learning something new that activates different parts of the brain.*

- You will find how Vedas provide different models for understanding different things. You will find how Vedas rise above water-tight differentiation of right and wrong and creates continuity.

- Once you start completing Suktas after Suktas, you will start getting a fuller sense. You will not remember mantras, and their exact meanings like you do not remember page by page of books you studied for graduation course. *But you will develop a feel.* Next time you visit the mantra, you will be able to work out your way to meaning easily, and get deeper insights.

- Since seeing Vedic mantras depend on your ability to feel subtle differences, *your mind has to be extremely pure.* At least in the beginning, you have to be very cautious of what you eat, what you see, what you discuss. Because all these imprints like movie scenes on your brain and interfere during Veda Sadhana. *You will start generating the feel of what is good and bad for your mind.*

- I, to the extent possible, avoid onion, garlic, spicy, junk food. A bit of pure black coffee, very diluted, works for me when I am doing the extremely rigorous workout. Else

it hinders. Sugar, salt etc. hinder. Simple food works best. I need to drink a lot of water. I have to avoid watching TV. Gossips interfere. I feel the urge to counter social evils and share my experiences that I cannot stop. If I do not, Vedic Sadhana looks hollow to me.

- Gita is totally right when it says this Sadhana does not come to one who eats a lot, does not eat, sleeps a lot, does not sleep, works a lot, does not work and so one. *Yoga is all about balance.* But balance with extreme devotion and efforts.

- The three modes of nature - Guna- will influence you - Sattva, Raja, and Tama. You must smartly manage the three. You have to either distract them when they emerge or put you in a safe zone where they do not harm you. Soon, they will get weaker, and you will be able to exercise your will irrespective of them.

- When Tama attacks, either go to sleep or indulge in some work. Do not allow the mind to wander, imagine, or roam freely. When Raja attacks, do a workout, something challenging, sweat out. Sattva is normally good. But at times, you have to filter out Sattva and try to establish Samadhi. The emergence of Sattva means it is the best time to practice Samadhi.

- Sometimes Gunas will come in package deal together making it confusing how to deal. For example, Sattva and Tama come together. You think of good deeds but packaged with a desire to indulge in lust. Then use Raja to advantage and workout. Raja is the moving Guna and best to filter out any Guna. Even Raja will reduce if you do

> hard work - another aspect of Raja. Sometimes you may use Tama to weed out Raja - by using silly humour to not even think about feelings and make it all a joke. Guna can be the cure for Guna. *But never allow yourself to flow in lust, frustration, helplessness, selfishness.*

You cannot do Veda Sadhana unless you are doing Yoga Sadhana.

The ultimate formula is surrender to Paramatma. Without this, everything fails.

Never associate with people who disrespect women or have to lose character. Vedas talk a lot of glory of women. And soon you will develop an acute sense of knowing the intent of people from their eyes and gestures. Stay away from even the wisest if they are weak in this aspect.

Strong body, strong mind is key. Even if you fluctuate, do not give up. *Avoid guilt trap. Enjoy the journey.* A Vedic mantra says: "Just as a woman is loyal to only her husband; Vedic mantras are loyal to a pure Sadhak with an open mind and humble soul."

Can I refuse to believe in Hinduism and Vedas and yet be Yogi?

There is not one single mantra in entire Vedas that even remotely say that only those who believe in Vedas are following Yogic way. Yes, some mantras explain and lead us to conclude that Yogic way and content of the Vedas - both refer to the same thing.

Vedas contain codes of higher levels of truth. They are like detailed texts of Physics that contain very obvious concepts as well as more subtle concepts that can be mastered only after thorough practice and understanding. *They are the foundation or first source of this*

Yogic way. But just as a student of Class 6 claiming to know Physics merely because he mugged up the Einstein Paper on Theory of Relativity (that can be easily downloaded from google) would only be a subject of our laughter. In the same vein, if someone claims to believe in Vedas without actually knowing what Vedas mean would be equally laughable.

Most people claiming adherence to Vedas/ Hinduism today actually fall into this category. And that is why despite their tall claims; they remain in the miserable state regarding their strength and impact on society.

Faith in Vedas is supposed to come only as a conclusion of a thought process and not as a blind dogma, to begin with.

There may be several reasons - previous knowledge, past experiences, thinking capacity, preferences etc. - that would colour the thinking process of an individual.

Not everyone can be a scholar, but everyone can be Dharmic (honest) for sure. So if one is honest about his or her best intentions by denying the infallibility of Vedas, he or she is *still* Yogic. In fact, they are *more* Yogic than those blind herds who follow Vedas simply because they were told so.

If believing in Vedas be necessary to be a follower of Yogic way, it would mean that those who could not get access to books of four Vedas due to geography or poverty etc. can never be followers of the Yogic way. Thus Yogic way becomes a way of *only* the fortunate ones. And hence, the claim of Supreme in Vedas itself that the knowledge of Vedas is for all human beings regardless of gender or profession or birth goes wrong!

In reality, the whole concept of four Vedas is that the knowledge

within them is already within us in the same manner as spokes are attached to the centre of a wheel. By exercising the powers of our mind smartly, we reveal the knowledge that already lies within us! Refer Yajurveda 34.5. So the study of 4 Vedas externally is also a way to unravel the knowledge within. One can do so by mugging up four external Vedas or shouting *Kalmas* asserting one's loyalty towards it. Or start with the most innate trait of rejecting falsehood proactively; keep gaining knowledge and performing worthwhile actions to build the basic foundation. And then guided by the inner voice, move ahead to master even the external Vedas or whatever else is deemed necessary for achieving higher echelons of truth by a smarter soul. *In today's context, this later way is much more natural and practical for most of us.*

While many mantras of Vedas have fairly intuitive meanings that are easy to be grasped by most of us, yet all mantras do contain deeper meanings that can be unravelled only with further and further mind control. There is a mantra that states that just as a loyal wife only comes close to her husband, in same manner meaning of Veda mantras are understood only by the deserving. So no one on earth can claim to have understood the Vedas properly. Everyone is just a preliminary student. And hence, no one is competent enough in first place to put precondition of allegiance to Vedas - the ultimate benchmarks - for someone to adopt a Yogic way of life. This would be as foolish as refusing someone admission in primary school because he did not admit that sin^2y + cos^2y = 1!

So yes, belief in four Vedas as divine or benchmarks of wisdom may be a natural conclusion for many of us. But this is *not* a precondition to be admitted to the school of Yoga/ Vedas.

Chapter 10: Common Doubts

How to test a true Yogi in the modern era?

Yogi does not escape in search of peace. Instead, He or she establishes peace by winning the battles of mind and soul.

Mathematical formula of Yogic power

Yogic Power = (Bravery) X (Standing up in War giving up intellectual talks) X (Dhyan + Nritya + Kapalbhati + Bhastrika + Enlightenment during Himalayan Samadhi + Shavasana + Shambhavi + Vajroli + White or Saffron Clothes + Beard + Pyramid Power + Pawanmuktasan + Nyoli + Opening Schools + Environment Protection + Swachhta Mission + Billion Dollar Ashrams + Naada Sadhana + Nirvana + Aatma Shuddhi + Inner Transformation + Celebrity Talks + Pravachan + Realization + Butterfly + Chakra activation + Third/ Fourth/ Fifth Eye + Sarva Dharma Samabhava + ... upto infinity). This is also an Essence of Gita.

If first two terms are zero, your Yogic Power is zero.

You are so aggressive and yet talk of Yoga. Has Yoga not cooled your brains?

Yoga that does not ignite the warrior in you is Impotency. You should read Gita of Yogeshwar Krishna, the best Yogi, to learn my Yoga.

Does anger suit a Yogi?

It all depends upon how you define anger. If it is irritation caused due to obstructions in sensory pleasures, it must be purged from life.

But aggression towards villains is not only desirable but necessary for a Yogi. This is exactly the feeling that Krishna wanted to generate in Arjun through Gita.

Vedas call it *Tej or Manyu*. Suppression of this Manyu in name of spiritual awakening is the top reason why our impotent enemies are dominating us.

Ishopanishad calls this path of escapism as gateway to *eternal Hell.*

I am here to work for destruction of terror nexus, and *Manyu is my best friend.*

My Yogic path lies in following Krishna – by being Agniveer.

Which Yoga do you practice?

I practice the Yoga of Ram, Krishna or Hanuman. I never read of Ram, Krishna or Hanuman doing Kapalbhati or Shavasan. The Yoga they performed included practicing martial arts and strength training.

Therefore, I practice the Yoga that inspired Arjun to be his best in Mahabharat. I practice the Yoga that killed Mushtik, Chuneer, Kansa, and Jarasandha. I practice the Yoga that guarantees success and victory. I practice the Yoga that make me powerful, strong, winner, master of mind and body. I practice the Yoga that will make me a hero and will give me Moksha when I die. I practice Yoga of Vedas, Yoga of Gita and Yoga of Krishna.

Until this Yoga is promoted, we will continue to relieve constipation through Pawanmuktasan and goons will continue to beat us. Time has come to sideline the modern Yoga of weak, and adopt

the real Yoga of Krishna.

Which war I should fight? War within or war outside?

Don't postpone your war against wrong in outside world until you win the war against wrong inside you.

Instead, fight the war outside as a way to win war inside. This is the Essence of Gita.

Until I am not pure from inside, how shall I confirm that I am on the right side of the war in the outside the world? If I am not pure, I'll definite have ego, pride, anger. Then may be the war I am waging is not the true one!

Start the war. Dedicate yourself to war.

Fight war – not with blindness – but enlightenment. Enhance your knowledge and strengthen the muscles of valor to fight better war.

And war will purify you from ego, pride, anger. *No purification is possible without brave vigorous tireless actions.*

Isn't the direction of the knowledge I am going to enhance to win the war is pre-decided by the family and environment we are born into?

Vraten Deeksham Aapnoti, Deekshaya Apnoti Dakshinam, Dakshina Shraddham Apnoti, Shraddhaya Satyam Aapyate.

[YajurVeda]

Essence: When you start vigorous actions and resolve to de-

stroy all distractions, when you look at your actions as a worship of the supreme that enlightens you, the next steps automatically becomes clear to you.

And irrespective of where you started from, you progress towards the goal.

What's the significance of religion in the path of Yoga?

Whatever religion you follow, whatever worship you adopt, whatever God you love, make sure that your belief is built upon foundation of

- self-control,
- no-hatred,
- no-conversion,
- purity, and
- respect for each soul.

Else you might be wasting your life.

How is Dharma different from religion?

Dharma existed when there was no Ramayan, Mahabharat, or Puran. Dharma existed when there was no temple, Guru, or festival.

It is Dharma that gives meaning to our culture and its symbols *But just as the soul is separate from the body, Dharma is separate from culture.*

Gita is a gateway to that Dharma. The Dharma which always

was and will always remain. The Dharma which is the essence of Vedas. The Sanatan Dharma. The real Hinduism.

Why is Yoga Vasishtha of Valmiki not as popular as Gita?

Yoga Vasishtha is not as simple, to-the-point and appealing as Gita. The purpose of these two books is different. Gita is for the common man - the Karma Yogi who has to live in the world. Yoga Vasishtha is for seclusion.

Gita is practical. Yoga Vasistha is theoretical. Gita aims to prepare one to perform duties for Moksha (of self and society) with the best enthusiasm. The goal of Yoga Vasishtha is to get into details of esoteric topics like life, soul, etc.

Gita is a workbook. Yog Vasishtha is a text-book.

What are authoritative texts on Yoga?

I found the following three to be most authoritative and reliable.

1. Ishopanishad (40th chapter of Yajurveda)
2. Patanjali Yog Sutra (with commentary by Vyasa Rishi)
3. Gita

These contain everything one needs to master path of Yog. Of course, you will need a master who is action-oriented, strong and wise. Or make Eeshwar your master by mastering surrender to Eeshwar. He will get you a worldly master when at the right time.

Hatha Yog Pradeepika - though popular - is most spurious and definitely not recommended. It seems to be a very recent text.

Remember, Yog is a practical subject. Unless you practice, studying texts will be like mugging laboratory manuals.

Chapter 11: Excerpts from my IIM Calcutta interview

Me: Namaste.

Q: What is your career goal?

A: To promote Gita.

Q: Why do you need MBA from IIM then? Why not become a Baba?

A: I will still have same intellect and concepts. But an IIM stamp will make many people take me seriously. Moreover, I don't expect to learn much from classes and teachers. But because you choose the sharpest people, I will have the opportunity to spend next two years with brightest minds and hone myself even further.

Q: Gita says, even if you steal with full dedication, that is Yoga. So do you want to promote stealing by promoting Gita?

A: This is exactly why Gita should be the foundation of management education. I don't blame you, but I see every other intellectual talking his own heart and blaming it on Gita. Can you give a reference for this? I have a Gita transcript on a sheet in my purse. Let me give you.

Q: No No, I don't know Sanskrit. I just read somewhere.

A: Think of it. How much false rumours would have spread about Gita over so many years when brilliant minds like you are also victims and party to this scam. This is why I want to promote real Gita.

Q: What are your strengths and weaknesses?

A: I don't believe in strength or weakness. What is strength may be considered a weakness in some other situation? I have certain traits I want to preserve and nurture. Some that I want to get rid of.

Q: What has been the greatest achievement of your life?

A: Gita says modes of nature perform all actions. Man deluded by ego thinks he is the doer. It's only when you rise above modes of nature that you actually do something. Yes, I have got praises and certificates, but I don't consider them as achievements. My greatest achievement is that I am still persisting to rise above bounds of nature and do something driven by the soul. I hope I achieve that soon.

Q: Why did you not shave properly?

A: You would not have asked this if I was a Sardar or Muslim. What has it to do with who I am?

Q: What if we don't shortlist you?

A: I will achieve whatever I have decided. If you don't shortlist me, you lose the opportunity to mention me as your alumnus. It's your loss or gain. So you should answer that, not me.

Q: Why Agniveer?

A: It is easy to meditate in pleasant spring on Ganga shore in Rishikesh.

Gita taught me the need to master Samadhi in the midst of war.

Agniveer was my experiment to fulfil this need. Do believe it was worthwhile.

Time for next step towards Moksha...

Glossary

Note: For words ending in consonants, there can be an additional 'a' at the end of a word, or it can be omitted. Both imply same meaning here. For example - Dharm or Dharma, Shiv or Shiva, Yog or Yoga are used for the same concept here in this book.

Aarti	Worship
Acharya	Competent Teacher/ Guru/ Mentor
Agni:	Fire
Ahimsa:	Non-hatred
Ahuti:	Sacrifice
Amrita:	Divine nectar of life/ Divine elixir of immortality
Ananda:	Blissfulness
Anrit:	Non-truth which can be eliminated in pursuit of Ultimate truth on path towards Ultimate Bliss
Asampragyat Samadhi:	The State of Ultimate Bliss where a Yogi's connection with Supreme is independent of momentary state of mind

Ashtang Yoga:	Eight fold Path of Yoga - consisting of - Yama, Niyama, Asana, Pranayam, Pratyahar, Dharana, Dhyana, Samadhi
Asura:	Anti-goodness / Demons
Atma:	Soul/ Being/ Organism
Beeja:	Seed
Bhagawan:	One who is worshipped as provider of prosperity, power and bliss
Bhakti:	Devotion/ Worship
Bhrama:	Delusion
Bhramacharya:	Delusion of being a Brahmachari
Bhrata:	Brother
Brahma:	The Supreme One who is worshipped as creator
Brahmachari:	One who follows Brahmacharya as described above

Brahmacharya:	Lifestyle where focus is on relentless pursue of Brahma by understanding and living Dharma through Yoga
Buddhi:	Intellect
Chakra:	Visual model of focussing attention on various locations running through spine where a chakra (a ring-like structure) is visualised in some meditation methods
Chitta:	Memory
Dagdhbeej:	State of a Yoga practitioner where the very seed of sorrow (avidya) in a soul is burned away through the practice of Yoga techniques, so that soul always performs each act as per inspiration of Supreme Source
Darshan:	Philosophy
Deva:	Someone or something which gives/ Also used for Supreme who is source of all goodness
Devi:	Feminine form of Supreme who gives/ Also used for a noble woman
Dharma:	Natural property/ Duty of beings which brings collective harmony with self, other beings, nature and Supreme.

Dhyana:	Meditation/ Mindfulness/ To Focus/ To Concentrate
Durga	Supreme Mother who is worshipped as provider of life
Dwesh:	Repulsion
Ganesha/ Ganapati:	Supreme Leader of all beings
Guna:	Characteristics (Of food/ state of mind/ activities/ thoughts/ pursuits)
Idanna Mama:	This is not mine'. Feeling that this world and worldly things do no belong to me. I am not the owner.
Indriya:	Sense-organ (Jnan-Indriya), work-organ (Karma-indriya)
Ishvar/ Eeshvar:	The supreme lord who is source of all prosperity and desirable resources
Japa:	Recitation of mantra/ Stotra/ prayer during meditation/ worship
Jeeva:	Being/ Organism/ Soul

Kaal:	Time/ Supreme who is the manager of Time
Kali/ Kaali:	Feminine form of supreme who is manager of time/ Mother Goddess who symbolises defeat of demons
KaliYuga - SatYuga - DwaparYuga – TretaYuga:	Various division of life cycle of a creation
Karma:	Actions
Lakshmi:	Supreme Mother who symbolises prosperity and mastery in goal-orientedness
Lord Hanuman:	Revered hero of Ramayan, epitome of Yogic strength and vitality, most loyal and powerful devotee of Lord Rama
Lord Rama:	The Great God of Hindus - whose life as depicted in epic Ramayana is that of an Ideal Man
Mahadeva:	The great Lord of all/ The Supreme Soul
Mana:	Mind

Mantra:	A verse from Vedas which enables mind to start thought process
Mata	Mother
Moksha:	Ultimate Bliss through the Union of Soul with Source/ Destination of Yoga Sadhana/ State of Ultimate harmony among Souls, Nature and Source (Social Moksha). Aka - Mukti/ Nirvana/ Salvation/ Samadhi
Moorti/ Murti:	Form/ Idol/ Personification/ Symbolization
Mukta:	Soul/ society who has attained the state of Mukti/ Moksha as described above
Nirakar:	Without form
Nirbeeja:	Without seed
Nishkaama Karma:	Actions devoid of intent to achieve worldly/ sensual pleasures related to sense organs/ comfort/ worldy fame only
Param Pita:	Supreme Father
Paramatma:	Supreme Soul

Parameshwar:	Supreme Lord
Patanjali:	Author Of Yoga Darshan - one of the most genuine texts on original Yoga
Patha:	Recitation/ lesson
Pita	Father
Pooja:	Worship
Pranayam:	Breathing techniques to strengthen the mind, body for Yogic practice. To eliminate diseases enhances longevity and vitality.
Prasadam:	Offerings in worship rituals to deities of faith
Purana:	Sacred texts of Hindus depicting historical and scientific wisdom mostly in metaphorical form
Raaga:	Attachment
Rajasik	Characteristics denoting speed/ valor/ activeness/ competitivness/ fire/ etc.

Ritam:	Ultimate truth and laws based on ultimate truth governing the world which can only be known by Supreme, and which can only be pursued by a devoted seeker
Rudra:	One who makes evil weep
Saakar:	With form
Sadhak:	One who is aiming/ pursuing/ practising/ journeying
Sadhan:	Tools/ Means/ Ways/ Methods/ Equipement
Sadhana:	Practice/ Pursuit/ Process
Sadhya:	Destination/ Aim/ Objective/ Goal
Sanatan Dharma:	Set of laws governing beings and universe, independent of geography, time, and situation.
Sangach-hadhwam:	Collective efforts/ Harmonious efforts for global Moksha (Word comes from last Sukta of Rigveda)
Sanskara/ Sanskar/ Sanskaara:	Ingrained traits of a soul which decide probability of acting similarly in similar situations

Sanyam:	Self-discipline
Saraswati	Supreme Mother who is worshipped as source of all knowledge
Sattvik	Characteristics denoting wisdom/ harmony/ intelligence/ collective welfare/ bliss for all/ nobleness/ righteousness/ progress/ global peace/ etc
Satya:	Oneness in thoughts, words, and actions/ Truthfulness/ Honesty
Shabda:	Words/ Sounds - written/ oral which depict meaning/ concepts
Shakti:	Feminine form of Supreme who supports all
Shankar:	One who brings peace and harmony
Shantih:	Divine Peace accomplished through Yoga practice
Shiva:	Supreme who desires welfare of all
Shruti:	That which is listened and orally conveyed through Shabda. Example - Vedas are Shruti texts. Vedas have been traditionally conveyed orally instead of through written form

Siddha:	Accomplished/ Divine/ Competent/ Socially approved
Siddhi:	Divine accomplishment/ Divinely achieved competence/ Spiritual milestone/ Divine capability
Smriti:	That which is conveyed based on memory. Smriti texts have been conveyed through written form
Stotra:	Hymn/ poetic prayer
Tamsik	Characteristics denoting dullness/ blankness/ laziness/ sleepiness/ ignorance/ etc.
Tapa/ Tapasya:	To withstand challenges and discomfort readily for the sake of one's goal
Teja:	Brilliance
Trataka:	A method involving a constant focus on a point object by the practitioner for certain rituals
Upanishads:	Sacred texts of Hindu Dharma

Upasana:	To increase closeness towards some entity (Generally used for closeness of soul with Supreme Soul and associated characteristics)
Vama-Marga:	Path of frauds who pose as divine
Vedas:	Eternal knowledge source
Vedic:	Of Vedas/ As per Vedas
Vidya:	Opposite of Avidya
Vritti:	Tendencies of internal-subtle-body which is being used by soul
Yajna - General meaning:	Doing the most relevant thing at any time selflessly
Yajna - Popular meaning:	Ritual of worshipping Supreme involving the use of fire, purifying herbs, clarified butter, etc. as a sacrifice with chants of divine mantras (aloud or silent) for purification of mind, body, soul and environment. Also called Havan/ Agnihotra
Yoga:	Union of seeker with source/ Harmony among souls as society/ Alignment of beings, nature, source for fulfilling purpose of Ultimate Bliss

Yogi: A practitioner of Yoga

Yogic: Of Yoga/ As per Yoga

Yuga: Age/ Era

About Author

Sanjeev Newar is a Yogic scholar of Vedas, Gita and Hinduism. He has written several popular books on Vedas, Yoga, spirituality and misconceptions on Hinduism. He is the founder of Agniveer - a spiritual movement that works for equality of castes, genders, regions and religions in India and abroad. He is pioneer of Dalit Yajna initiative to bring caste equality in tribal regions. He is an eloquent poet, orator and motivational expert who works to address suicidal or depressive tendencies. He is an alumnus of IIT-IIM, and a noted data scientist specializing in Risk Management.

About Agniveer

Agniveer was founded by Shri Sanjeev Newar, an IIT-IIM professional, data scientist, and Yogi to provide a solution-oriented, spiritually driven, and honest approach to improving the world - within and outside an individual. Agniveer specialises in practical applications of the timeless wisdom of Vedas, Gita, and Yoga to address the contemporary challenges of life. Thousands of testimonials of transformation - from people who were on the verge of committing suicide, fighting depression, confused about life, directionless, unable to address social injustice around - attest the massive change it has been able to bring.

Agniveer takes credit in bringing several ignored, uncomfortable but critical issues to public attention. Agniveer is the leading advocate of social equality in India and pioneer of 'Dalit Yajna' initiative to break caste and gender barriers. Agniveer spearheaded the Muslim women rights campaign facing a severe backlash from conservative and fanatic elements. Yet, it was successful in bringing details of disgusting practices like Halala, sex-slavery, polygamy, triple talaq and love jihad to the limelight and evolving a consensus against them. Agniveer women helpline deals with such cases and has brought many smiles.

Agniveer also introduced the concept of unarmed combat workshops across sensitive parts of the country to create a skilled team that is able to defend vulnerable from criminals. Agniveer is a prominent champion of de-radicalization and has brought innumerable youth to join the mainstream path. Agniveer's narrative on history has created a significant momentum to question the authenticity of populist history taught out of political compulsions.

Agniveer has published several books on social equality, caste equality, gender equality, human rights, the controversial religious rights and history, apart from books on self-help, Yoga, Hinduism, and life-hacks. Readers appreciate the books for straightforward, original, solution-oriented, practical, fresh, and mind-bending experience.

Everyone keen to live a meaningful life to fullest is welcome to join or support Agniveer mission.

To know more about us, kindly visit

Website: www.agniveer.com

Facebook: www.facebook.com/agniveeragni

Youtube: www.youtube.com/agniveer

Twitter: www.twitter.com/agniveer

To join us to be part of Agniveer, please fill our membership form: www.agniveer.com/membership-form/

To contribute to Agniveer, kindly make payment through

Payment page: www.agniveer.com/pay

Paypal: give@agniveer.com

To purchase other books from Agniveer, please visit: www.agniveer.com/books

AGNIVEER

SERVING NATION | PROTECTING DHARMA

Testimonials on Agniveer

"You are doing what even Siddhayogis refuse to do. Siddhis are real, and so is the Siddhayogis. Why aren't the Siddhis used that much for social good is beyond my understanding."

"You are one of the bright lights that guide Dharmics like me through the darkest tunnel through which Dharma is going through right now."

"Sanjeev Sir, your explanation and supporting of our culture are great. The knowledge of Hinduism you have supported is great. Thanks a lot. You are a Yogi cum Engineer and Manager. The inspiration for engineers like us, as mostly the qualifications you have, is of one who will leave India, write things which you have refuted, and will complain about our culture. But you have stood ahead of all such misnomers."

"You convinced me that I am on the right path and enables me to strengthen further my belief on the need to work towards my mission of Hindu-Buddhist Dharmic Unity. Thank you! Tashi Delek! Kameng"

"You are a "MargDarshak" (torch-bearer) of a new generation."

"You brought me back to my roots, my culture, my motherland. Your writings have given a new direction to my aimless life which was purposeless in spite of having all the luxuries. Thank you Agniveer."

"Sir, very happy to see someone working for true Dharma. When I started learning about Sanatan Dharma, I saw many websites full of false content. They literally made me hate our culture. But through you, I understood many of the things which I didn't previously. Thanks for spreading knowledge. I would also spread knowledge to the best of my abilities. Thank you."

"God bless you, Brother. Agniveer to me is like Parampita Shiva - never

discriminates among anyone. All sects of Sanatan Dharma can unite under Agniveer with only one identity - Sanatani."

"I cannot even find words to thank you. I was on the right path, then strayed a bit. I could feel the loss of that subtle connection; I had with Bhagavan. Some of your pointers tell me why. Thanks again. Sri Gurubhyo Namah:"

"When unrighteousness prevails in the country, Bhagavan incarnates to establish Dharma (righteousness). I feel Agniveer is the only one spreading the noble ideals like worship, service of Humanity, peace, fearlessness, honesty, etc."

"You are slowly turning out to be like a guru who shows us right path in this Kaliyug. When all hope is lost an Agniveer rises."

"Agniveer is the armour protecting the Sanathana Dharma."

"I love Agniveer for propagating the genuine meaning of Dharma"

"Savior of our Dharma. Continue with your noble work and all the best."

"Sanjeev Ji. I am really impressed by your work. I cannot say how grateful and proud I feel at the initiative you have taken up. Thank You."

"You are the sun of Dharma."

"You encouraged me to read, learn and know about our country and it's vast culture. Thank you."

"You are a Karma Yogi."

"We all love you bro Sanjeev Newar, and we feed off your courage. .determination.. your relentless untiring effort and most importantly your passion to serve "Desh and Dharma". Hats off to you brother!"

"I never thought our Sanatan Dharma was like that as you mentioned. The way I'm rediscovering my own Dharma, I'd thank you for guiding me through this maze of darkness, where the scourge of fundamentalism is threatening to take over the world."

"Agniveer makes me fearless person, allows me to understand Vedas, makes me a Karma Yogi."

"Sir, we are with you. We realize that each word you say is right and our nation and society should be grateful to you for doing such a great national work."

"You are one of the few people who has had an enlightening experience in my life. Although I know nothing about you, you always remain in my prayer. May Ishwar bless you with more power, patience and courage to impact more lives towards peace and prosperity and grant you success in all your endeavours. I will always stand by your teachings. Thank you for everything."

"You really opened the eyes that were closed. Now anyone can clearly look and think openly for many many years to come. Many many thanks for bringing the basic presentation so crisp and clear that clouded mind can also realize how it was distracted by distorted thinking."

"Agniveer has shown me the right perspective of life. Thank you so much Agniveer Ji. I am glad to say that I can see the change in my family after propagation of Vedic thoughts. I congratulate Agniveer for the efforts. Best Wishes!!"

"You make it so lucid, interesting, logical and enlightening ..can't wait to read the next ones in series."

"Agniveer talks about humanity and respects every religion."

"I want to thank you, Agniveer Ji, for sharing Satya Vidya (True Knowledge). Excellent work! Your teachings are very useful. Keep it up. God bless you!"

"I love AGNIVEER because it makes me proud of our glorious civilization and our Sanatan Dharma."

"My life changed because of you. I am very much in awe of your patriotism, universal love, views, fighting spirit etc. Words are insufficient. I bow down to you for what you are doing."

"Many congratulations for your enlightened thinking and approach, our nation needs you."

"Just want to say, Agniveer has changed my life. I would have been lost if it wasn't for your wisdom."

"One day the Humanity will thank you for your effort to save the eternal wisdom of truth and acceptance."

"I thank Agniveer for helping me in (re)discovery of the truth."

"Really, we (me and your many readers like me) have no words to appreciate you and your work."

"I am really amazed to see that such a wonderful knowledge has been provided by Agniveer."

"I am a scientist by profession and found your point of view about various things quite intriguing."

"Thank you for helping me, silently, but you have!"

"You are one of those eminent Vedic scholars who is equipped with the knowledge of modern science as well as the power of expression."

"I wholeheartedly appreciate your effort in this regard; I express my deep sense of gratitude and sincere thanks. You are certainly possessed with Tejas of 'Agni' and Rajasic nature of a 'Veer'."

"In this period of darkness, you are one of the torch-bearer of Vedic Dharma."

"I've spent a few hundred dollars so far on books, but in all honesty, I'm willing to spend thousands, because knowledge and truth is priceless. But Agniveer is better than everything else."

"You have given me the courage of speaking. I owe to you for the success in my debates."

"It is really a great job that you are doing. I am now free of all doubts."

"I am really inspired by your work."

"May Ishwar bless you with more power and wisdom, you are a gem in the crowd of dhongi babas."

"I am extremely impressed with the direction in which you are moving. I would like to contribute to the cause in whatever way I can. I need a Guru and guidance."

"I like your writings. Very thought provoking and enlightening."

"When I read Agniveer, I felt like I am reading my principles of life. I want to be the part of the work which you are doing."

"I am living in England. For the past year, I have been reading Agniveer. I fully support you in everything you do. I am just emailing to say THANK YOU!"

"Wish to congratulate you on the splendid work that you are doing. Your objectives are very laudable.

"I am an avid reader and have got loads of inspiration from Agniveer."

"I just can't thank you enough for what I have learned from Agniveer."

"Thanks a lot for strengthening my belief in Vedic Dharma."

"I just want to thank you for your efforts which are absolutely selfless and amazingly helpful for people like me to realize the true path of life."

"Found everything through you. Very easy to understand concepts. I am extremely impressed with your efforts and the methodology you have adopted for the renaissance of Vedic Dharma."

"I am really thankful to you for making me understand who I am."

"Agniveer Ji, I am extremely impressed by you and need your guidance."

"You just don't know how grateful I am to you. May the good Lord transfer all my good deeds to your life. I can live with that."

"Hats off to you on the great task that you have undertaken. The entire humanity if not just the followers of Vedic Dharma are eternally indebted to you."

"Thanks for all writings. Really, you are an Agniveer! I believe Ishwar guided me to reach you."

"You have changed my life. I am living the Vedic way as learned from you. Millions are with you for your noble mission!"

"The moment I started I could not stop reading for continuous 6 hours. It's just a wonder. Changed my mind a lot!"

"Through Agniveer, all my misconceptions flushed out."

"Changed my whole life, even my perceptions. Many of my friends are now following your teachings."

"I searched all over to get the truth, to understand the truth of Hinduism and Dharma. Then I came across Agniveer which really helped me a lot to understand my roots."

"I was always confused, but I got answers through Agniveer."

"I found Agniveer very useful for life."

"I am very inspired by your work!"

"Very good effort. Your work is comprehensive and must be praised."

"In this period of darkness, you are one of the torchbearers of Vedic dharma."

"I've spent a few hundred dollars so far on books, but in all honesty, I'm willing to spend thousands, because knowledge and truth is priceless. But Agniveer is better than everything else."

"Reading Agniveer has really helped me."

"You have given me the courage of speaking. I owe to you for the success in my debates."

"I can't express my feelings in words when I read Agniveer. It was as if my dream came true."

"It is really a great job that you are doing. I am now free of all doubts."

"I have never found anyone with such comprehensive and logical approach like Agniveer."

"Reading Agniveer is a nice way to start off my day !! Koti Koti dhanyawad."

"Very thought-provoking and enlightening."

"When I read Agniveer, I feel like reading my principles of life."

"I am an avid reader of and have got loads of inspiration from Agniveer."

"I just can't thank you enough for what I have learned from Agniveer."

"Agniveer, I really like your teachings."

"I was on the verge of being brainwashed. Agniveer cleared my doubts. Thanks a lot."

"I was going through a tough time. But just reading Agniveer makes me feel better. Thanks a lot. Agniveer really helped me a lot."

"When someone is committing suicide in every 4 minutes, our society really needs this kind of work."

"I'm so thankful I found you! I am soaking with some best stuff!"

"No wonder that you are the champs of the spiritual world today, just like you were the champs of the academic world during your studies when you were part of IITs and IIMs."

"I regard you and salute you – as a symbol of 21st Century Vedic Dharma!"

"I'd like to thank you for your efforts of re-establishing rational, truthful & peaceful thoughts. This world is greatly burdened with negativity and evils, but still, efforts of even one great-person like you revive mother earth to a huge extent. There's just one request for you - Please Please don't "STOP". I wish & pray to God for your success."

"Thank you very much Agniveer. I truly feel the change."

"Amazing, I feel like running after reading Agniveer! You give all the positivity we require for the day."

"Before Agniveer I was almost LOST. But then I regained myself. Eashwar will bless you. Keep the good work going on. I will try my best to share about Agniveer with my colleagues and friends."

"It's as if a new sun has risen. I would have been in ignorance had I not found Agniveer."

"Agniveer! I don't have words to describe what you have added to my life through your wisdom and Karma-Yoga. I am your follower, and you are the only ray of hope for all."

"You are really a good scientist of our Vedas."

"I was in darkness before two months back when I was not in contact with Agniveer. I think a golden period is about to come back again of Bharat."

"Shat shat Pranaam Sanjeev Ji. You and your whole team are really devtas who come again in this last part of yuga and will be a milestone to put the foundation of Satyuga. I pray for your well-being and longevity so that our coming generations can benefit from your efforts to propagate the great teachings of our Yogic culture."

"I don't know if you are elder or younger in age but you are elder in wisdom. I just wanted to say GREAT WORK. It is highly appreciated."

"Your efforts to spread Vedic philosophy and messages are commendable."

"Agniveer has shown me the right perspective of life. Thank you so much."

"'Yada yada hi dharmasya glanir bhavati bharata, Abhyutthanam adharmasya tadatmanam srujamyaham' I think Sanjeev bhai is the godly one descended to end adharma."

"Sir, continue to inspire and lead in this noble mission."

"Swami Vivekanand is born again in the form of Sanjeev Newar."

"India is privileged to have a real and great patriotic person like Sanjeev Newar who has sacrificed his life and intelligence and knowledge for the country. Hope you will start some TV channel someday to educate and enlighten the world about real Hinduism on a massive scale. Your every word is backed with logics and data which is very rare nowadays as people don't have real knowledge about our scriptures. Mistranslation and misinterpretation and it's broadcasting have miscommunicated the world intentionally or unintentionally. You are a real son of Bharat Mata."

"Sanjeev Newar, you taught us true, undistorted Hinduism. When thinking about you, I remember something, as follows: 'Whenever, O Bharat, righteousness declines and unrighteousness is rampant; I manifest myself.'"

"You are our sunshine in days of gloom bringing hope to revive our aatmas to unite and fight for Dharma!"

"Sanjeev Newar, may your tribe increase. Salute your spirit and your commitment."

"Sanjeev Newar is the only one man who has enlightened the Hindu

society."

"Shree Sanjeev Newar Ji is powerful soul, best wishes."

"Sanjeev Newar Bhai, Just don't change, you are a true inspiration for many like us. Jai Sri Ram."

"Inspiring youth icon. So much to learn from you."

"True brilliance, but probably not properly channelised. Could have served the country in a much better way."

"You have a Hanuman Ji like Yogi Character."

"The true yogi, salute to you."